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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

In this issue you will find the comments on three Sunday School lessons. The additional lesson is added to make it possible for those Friends who do not get the paper until several days after the mailing, to have the first lesson before that Sunday is past. Hereafter only two lessons will appear, as usual.

For September 27—Joseph: An Example of Forgiveness

(Genesis 45-50)

MAGNANIMOUS LIVING

Today's lesson ends this quarter's study of God's providential care for men. From time's beginning He has manifested His love so as to turn men's hearts unto Himself. For this purpose he continued His goodness unto Adam and Eve, guided Abram to the Promised Land, protected the pacifist Isaac, dealt personally with the crafty Jacob, and directed the destiny of Joseph in Egypt. In today's forgiveness by Joseph of his brethren we have a picture of God's greater forgiveness to all.

When Judah concluded his plea to be allowed to suffer in place of Benjamin, Joseph understood fully that his brethren were now worthy of help. Ordering the Egyptians from the room, with loud weeping he proclaimed himself as their long lost Joseph. What must have been the thoughts of these sun-blackened shepherds when they suddenly realized that this royal personage, with life and death power over all before him, was really the lad they had despised, had first thought to kill, and then had sold into the living death of slavery? The shocked silence that followed this announcement told more plainly than any possible words how much "they were troubled at his presence!" Sensing their fears he called them near him that in his immediate presence they might lose their uneasiness and learn his forgiveness. He had never held bitterness so it was now easy to reassure them. True forgiveness rests upon a spirit of love, and upon an understanding that the evil doer is always more needy than guilty. Joseph had remembered his brothers from the standpoint of their needs rather than from the standpoint of his own outraged personal feelings. He saw them more as men who had cheated themselves, rather than as heartless beings who had betrayed their brother and deceived their father. They had sinned, so he felt, more against themselves than against him. So likewise would God rather heal man's sin sickness than blast his soul with judgments. As true Christians, today, we forget our own hurt that we may help him who has hurt us, and who after all is really the greater sufferer. Such is real forgiveness.

This event climaxes Joseph's story. He had dreamed of the time he could help his people, and now the time for action had come. Succeeding events can be only an anti-climax. He assured his brethren that the past was of God's ordering and they were not to dwell upon it; they were to remember that God had lead him to Egypt that he might save his people, and the whole event was of divine ordering. All things do work together for good to them that love the Lord, and trouble and sorrow can be used for a good purpose if we maintain right attitudes. Afflictions will either embitter or enrich the soul. One of the most precious things of the Old Testament is this teaching of a divine providence watching over the affairs of individuals and nations, leading on to ultimate good. Joseph then gave a message to his father—the famine would endure five years yet and the whole family was to move to Egypt where it would be near him and his help. Again he assured them of his love, weeping and kissing them. Thus did joy move him to an emotion not induced by adversity.

So Jacob and his family settled in the best of Egypt. Through God's leading the chosen people who for three hundred years had not made a single advance now came to the center of culture and learning. Here they were to acquire a discipline and training which, after four hundred years, would make them into a great nation "to which the whole civilized world would be indebted for its best laws, its noblest morality, its sweet domestic affections, and its profoundest aspirations." From the beginning God had been leading His people and from now on the whole tempo of movement was quickened and made full of meaning.

MURRAY C. JOHNSON.

In any new order there must be a high respect for the divinity of all men, as creatures made in the image of God, and not, therefore, to be despoiled by their brethren. God never created any people to be hewers of wood and drawers of water that other men might live without the stain of sweat upon their brows.—*The Christian Advocate.*

For October 4—Faith in Christ as Our Personal Savior

(Acts 16:13-15; Romans 5:1-11; I John 5:1-5)

"LORD I BELIEVE"

Lydia's ready acceptance of the Christian way of life after hearing but one sermon raises some interesting questions. First—Had she heard something of this Christian way before, and so was more or less ready to accept it when it was so clearly presented to her? Did Paul so present the teachings of the Old Testament, as Jesus did on the way to Emmaus, that she was "compelled" to accept? Did he so present the results of belief in his own and others' experiences that she hungered for a like experience? Did Paul's presentation so appeal to a hunger in her heart that she was ready at once to accept? Second—How much evidence does it take to convince—some people? Thousands of people live their entire lifetime in a Christian community and never accept the Christian way—Why? John saw the linen cloths lying—and believed. Thomas would not believe until he had seen the marks of crucifixion. Saul of Tarsus struggled against his conscience and the goads—for a long time. How much evidence does it take? How long shall we work and hope for results? Third—What are the results of faith? Paul and Lydia still influence each in a different way, the lives of people—millions of them. We may not know how much our acts of faith influence others nor for what length of time it will in some way be felt.

But there are other implications in this riverside experience. Others no doubt heard the same message and did not accept. Some people find it hard to believe. Just now many people are questioning many of the previously accepted ideas and customs. Dr. Sizoo tells of watching at the bedside of a suffering child and suggested they pray, but the mother said "You can't pray here to your God who lets a little child like this suffer. I wouldn't treat a dog that way." I once had a like experience in a Washington hospital. A question just now asks why God doesn't do something about this war. One can raise questions, many of them, about anything in life; and one can say I'll not believe, I'll not accept until I get a satisfactory answer. Well! If we could answer all the questions we would be equal to God. How much do we know about the commonplace things of life—about breathing for instance. But we are not going to quit breathing until we know all about the air and how the lungs make use of it. We do not have to understand all about God and Jesus Christ and the plan of salvation—we can taste and see and know that something real

(Continued on page 416)

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Taking Life Seriously

FROM time to time we are informed that those who return from the war areas are shocked at the complacency of the folks at home. We do not seem to know that a war is on, and that it is global, that thousands of men are dying on many and widely separated battle fields. Life, they say, seems to go on here at home as usual. We do not take life in this terrible war period seriously.

Why expect anything else? We have not been sufficiently conditioned to the serious side of life. We have lived, many of us, in what, to others of the world, would be luxury, and with the slogan "It cannot happen here" ringing in our ears.

Sometime ago a lad reading his first works of fiction came to his father all wrought up over what was happening to the hero of a story. It seemed necessary for the father to tell him that he was reading "fiction" and to explain the meaning of that term; to tell him that writers could make their characters do anything—almost; and that for the most part all American fiction has the hero win out in the end.

It is much the same story in regard to our moving pictures. How long would the public tolerate a picture in which the hero lost his cause or suffered some dire end? People go to the movies to be entertained. They may sob a little, shed a few tears even, but all ends well and "it was a good show."

Many of us recall the "atrocity stories" which came, as we thought, from actual incidents in Europe, during the first world war. These stories pictured the "Hun" as a monstrous beast seeking and devouring the innocent, even little children. How they stirred America to hate and action, to swear vengeance. Then, the war over, we learned that these were "propaganda stories," often pure fiction. Now we wonder if the cry of "wolf, wolf" is being heard again. If so, why take the present crop of stories seriously?

Some "eminent authorities," persons in high places, are telling us in the magazines and over the radio that our planes are inferior to those of our "enemies," and now and then a club speaker will tell us "on the side" that in such and such a sky battle we suffered enormous losses. Then others tell us that we have the best planes in the world. We were once told that "we could lick the (enemy) any day in the week; which day shall it be?" Now we are told, and it seems to be possible, that we have a long war ahead. We have been told this and that about the quantity of rubber and sugar and other commodities. We learn also that different quantities of sugar per person are issued in nearby areas. Because of these well known facts is it any wonder that people are confused and often conclude that since we cannot get the facts we need not become seriously concerned?

Many of us are of the opinion that the American public no longer takes life in other areas with sufficient seriousness. How many churches have given up Sunday night and mid-week services. In many communities the morning services are not well supported. Groups known for their religious fervor and accustomed to annual membership increases are reporting losses. In a communication just received today, is this statement: "In this place like college, it seems, at times, a crime to admit one's interest in things religious." And that "place" was supposed to contain a high percentage of religious people.

"The ten commandments are a joke." The Sermon on the Mount cannot be applied to the present situation; we must accept the dictum of Moses: "An eye for an eye and a tooth for a tooth"—or a little more for "interest." Or we can accept Jesus' approval of the commandment: Thou shalt love the Lord thy God with all thy heart, mind, soul and strength and love thy neighbor as thyself, and still kill every (in this instance the enemy was named) in the world. So we "water down" teachings that seem to interfere with our particular objective. In the language of college students our church conferences are too often "bull sessions"—we do not expect anything to be done about it. We preachers, now and then, hear someone say "that was a grand sermon," but we wonder if that wonderful sermon will produce any "visible results," or even produce within the soul of that individual a desire and determined purpose to live a more spiritual life. Sermons should be "grand," and they must "stir the emotions," but, so far as very many are concerned, they may be taken as councils of perfection.

In many other areas of life, such as marriage, dress, use of language, and narcotics, few people have been conditioned to take life seriously.

But—was there ever an era when the evidences were more conclusive that

"Life is real, life is earnest."

In the scientific world we have learned, at least we are learning, that one must conform, one must meet the eternal laws or take the consequences. One simply cannot build this or do that unless he follows basic principles. When will we learn that this world has not been created with separate compartments, with laws in the one entirely contrary to those of the

other. The God of this universe is one God and his laws are one—we deny this truth to our sorrow.

We are in what is called a "global war." That applies in principle not only geographically but to every area of man's activities. Even the Christian Church must not forget that she is ecumenical in nature and therefore cannot engage in total war and be true to her origin.

The world is in the present "mess" because leaders and followers have not realized that "Whatsoever a man soweth, that shall he also reap." "Moral laws" as well as "scientific laws" must be respected.

Christians working as individuals and through the organized Church have both an opportunity and a responsibility to tell the world that the teachings of Jesus and the life He lived are basic: they must not be considered as valuable only when world conditions are favorable, but as practical for this age—now. The world must know that Jesus lived and taught in an era when his kinsmen in the flesh were under the iron heel of a totalitarian oppressor; that it was out of the fiery furnace of experience that he drew the metal white hot and shaped it into the Plan of Salvation. We Christians must take our religion seriously.

The Heart Is Sound

By James A. Coney

I HAVE had the rare privilege of attending four Yearly Meetings this summer. A year ago I was present at the setting up of Jamaica Yearly Meeting, and in recent years have also been among Friends in Canada, Denmark, and Ireland. Before coming to the United States in 1925, I was regularly present at London Yearly Meeting.

This of course is not a wide experience compared with many Friends who have traveled extensively, but it has afforded me the opportunity of studying Quaker trends. I have kept in close touch for many years with most of the Friendly papers, and through that medium alone, one is able to sense the point of direction. The *London Friend, The Philadelphia Friend,* and THE AMERICAN FRIEND, speak with a united voice, each one expressing week by week the same concerns. Here are three periodicals, each representing Friendly groups with quite different backgrounds and environments, yet giving voice in unison to the fundamentals of the Christian way of Life.

It has been a revelation to attend Yearly Meetings representing Friends from Maine to North Carolina, Ohio, and Western Indiana, carefully watching the transaction of the business, and listening to many addresses and discussions, never hearing a note that was discordant with sound Quaker teaching. I have heard all my life of "Pastoral Friends" but have never had the opportunity of really knowing them until this year, in Western Indiana particularly. I found that the sessions of the Yearly Meeting were conducted after the manner of Friends, and often heard the Clerk emphasizing this or that which, as Friends, we believe.

One of these Yearly Meetings prepared a letter to be sent to their men in camp both in C. P. S. and the Armed Forces. Unthinkingly, the Friend who wrote the message mentioned the army men before those in Civilian Public Service. The Yearly Meeting promptly changed the sentence to read, "Those in Civilian Public Service and the Armed Forces," the comment being that the Civilian Public Service men are in line with Quaker testimony, while those in the Armed Forces, are out of line, although their position is respected.

Attending the "All Friends Conference" at Richmond, Indiana, in April were 450 leaders of Friends from every Yearly Meeting in America. There I found unanimity regarding the Quaker principles, and although the suggestion was made that an appalling percentage of Friends throughout Quakerism is not maintaining steadfastly to our Peace testimony, the general impression was that at the heart Friends are sound. The point that I hope I am making here, and for which we should be deeply thankful, is, that after visiting Friends gatherings, listening to speeches, noting the editorials of our various papers, and the summaries of epistles from Friends around the world, that there is no noticeable clash of ideas, but rather an emphasis that declares unmistakably what the Christ way of Life as interpreted by Friends, really is.

But there is a different story down in the local meeting, and through the rank and file of the membership. More young men have joined the Armed Forces than have gone to C. P. S. camps. Startling are the remarks made as one visits in Friendly homes, and chats with small groups. The world upset, the fear of Nazi domination is taking its toll, and many, too many, of our people are hoping for a United Nations Victory, which, of course, acknowledges the necessity of force of arms to bring about such a victory.

This fact must be noted, and I believe that it is almost peculiar to the Five Years Meeting, that a great many of our meetings have become Community Churches, where Christians of many denominations have been admitted into membership of Friends. They register as Friends although they do not subscribe to our peculiar testimonies, and their unFriendly expressions are not understood by the public that contacts them. This weakens our position. I have long pleaded for an "Affiliated membership" which would encourage into our fellowship all who desire to meet and work with us, but who, it would be understood, are not Friends until they are ready to subscribe to our peculiar testimonies.

The other extreme of this is the ever growing list of the "Wider Quaker Fellowship" with perhaps seventy-five new meetings from Maine to California. These persons desire fellowship with us chiefly because of our Peace Testimony and our methods of worship. And so, although in spots our position has become weakened, it is compensated by these new Friends among whom are some of the outstanding leaders in Religious and Literary thought.

The issue of THE AMERICAN FRIEND for August 27, a particularly fine number, has Gandhi's reply to Maude Roydon. I am glad for this reply, and I hope that Friends everywhere will be heartened by the prophecy he makes: "To return to the old faith of non-violence would mean no material loss to the war effort but will mean a great deal to the anti-war effort which is bound to succeed sooner rather than later, if man is to live as man and not become a two-footed brute."

A too large number of Friends, or may I say "members of Friends," would say with Maude Roydon: "I am a pacifist still in one sense, but—." However I am convinced that, in spite of this, the *heart* of Friends is sound, and I want our fellow Christians everywhere to believe it.

Ghandi's Non-Violent Resistance

By Enid S. Smith

(Continued from the last issue)

Gandhi and his followers manifest the Christ spirit without open allegiance to the Master of men. The great Mahatma, lawyer, reformer, teacher, nationalist, went to Africa to work for the English Government, but he was so mistreated and insulted and belittled that he is no longer a friend to the British. When he applied for membership in a Christian church, the color question arose regarding him and he was not admitted; however, that makes little difference to him in his following of the Christian principles. India thinks Gandhi follows the Christ. They say, "We are now followers of the Christ because Mahatma Gandhi is." For a long time standing amid the shadows of Western civilization, India has seen a figure who has greatly attracted her, for He was an oriental. She could not openly accept Him because she thought the Christ and Western Civilization went together, and that she could not take one without taking the other. For some years past it has been dawning upon the Indian mind that they may have the Christ without our chaotic civilization of violence and destruction, capitalism and oppression. When India can be free from Western atrocities she will gladly accept the Christ. The five fundamental principles of Hinduism are not so unlike the later oriental religion, Christianity. They are (1) a realization of the ultimate reality of spirit, (2) the sense of unity running through all things, (3) the idea that justice is at the heart of the universe, (4) the tremendous cost of the truly religious life, and (5) the passion for freedom.

India is reading the Bible, and as a little Hindu boy expressed it some years ago, "We are having a re-bible here." Gandhi's people have also been asking embarrassing questions about our own country, such as "Don't you have corruption at your central government at Washington? You have had Christianity and the Prince of Peace for centuries, and you have not yet learned the way out of war? Don't you know any more about Christianity than that?" They have seen by a lurid flash that during the last world war much of our civilization was under pagan ideals. Paganism is not a matter of geography but of spirit, and so it may be either in the West or East. A Hindu teacher said one day to one of us missionaries, "I want to become a Christian, but I do so in spite of the lives of Europeans I have seen here." Another Hindu told of the instance of two Europeans of the Government who had fought a duel in which both were killed. Out of the kindness of their hearts the Hindus buried them, and thinking the matter over as to how they could honor them most, they decided that they would love most in death what they had loved in life; so they put on their graves as an offering to their undying spirits, a cigar box and a whiskey bottle!

Despite the lives of the oppressors, and the fact that the Christian converts have to pay to uphold the heathen worship, Indians are increasingly becoming Christian. "It must be right," they say, "for Mahatma follows the Christ and practices the Christian way of non-violent resistance." Such instances as the following show his appreciation of the Master's words. The train stopped at a village where the people turned out for a speech. Gandhi stepped down from the platform of the car on which he was riding, took out his New Testament and read the Beatitudes aloud, then finished by saying, "That is my address to you, act upon it." That was all the speech he gave, but it spoke volumes.

He always applies the principle of conquering by soul force, whether it be against his own upperclass people, the Brahmins, or against the British Government. He is the soul of sincerity and utterly fearless. He understands that as long as man fears death, sorrow, want, so long then will despotism control. One must walk up to and pass through his fears. There is really nothing that man needs to fear when he allies himself with the purposes of God—but he is very wise when he finds that out. Only when, like Gandhi, he has been through it all, does he understand this fact. He knows also that India must pay the price of freedom, but that an Easter morn lies just ahead of every Calvary. As a Hindu writer says regarding Gandhi himself, "By his life, trials and incarcerations he has turned the eyes of India toward the Cross."

Gandhi's principles of non-violent resistance work equally well with individuals as with governments. For example, in his school one of the students told him something that was untrue and he believed it. Later when he found out that the boy lied he called the school together and said, "Boys, I am sorry to find out that one of you is a liar. As a penalty I am going off and fast today." That was a terrible torture for the lad, much worse than corporal punishment, for it was spiritual pain from the lashings of conscience. Again, when he was in South Africa carrying on work to help the Indians who were oppressed by the Government, he remonstrated, but that did no good. Then he announced he would retire and fast. When it was known that he had fasted two days, the oppressors came round with folded hands, begging him to desist. They were willing to do what he told them was just. Suffering love had conquered. Still again, when the Mohammedans and Hindus could not get along together, he remonstrated, and that doing no good, he announced a fast for penance, twenty-one days. It touched India to the quick, for they are an emotionally responsive people. They called together on the tenth day of the fast the Unity Conference, composed of the various religions of India. They passed resolutions giving religious liberty and freedom from persecution. The silent spirit of Gandhi did the work.

There are numerous instances under Gandhi in which the oppressed both by high caste Indians and by the English Government have won by non-violence.

Gandhi with his non-violent resistance achieved an effective reform in the Bombay Presidency in 1928 when the English Government increased the rate of rural taxation, so that in actual application, in many instances it was sixty per cent. The people, dying of starvation, asked the Governor to hold an investigation regarding this unwarranted and unjust increase. No attention was paid to them. After giving due notice of his intentions Gandhi organized the peasants under Mr. Patel for non-violent resistance. They were told that the struggle might be long and that many might be required to give their lives. However, the peasants resolved to carry through the plan of their leader. There was correspondence with the Government in an attempt to secure justice, but the British were adamant. They tried floggings, imprisonment, fines, bribery, and flattery, then seized and sold the goods of the peasants and took their land, at the same time bringing in Parthians and others to terrorize and misuse the peasants. This unjust treatment solidified the people so that they worked as a unit. A strong social boycott was maintained against all Government representatives and against those especially who bought distrained goods and lands. The Government had to yield practically to all the demands made by the peasants.

The non-violent victories over the Government of India in 1930 by the Nationalist movement are likewise remarkable. The wide-spread manufacture of salt in opposition to the Government salt monopoly; the refusal to pay exhorbant taxes; the picketing of liquor and opium shops under English control, and from which the Indians have long striven to protect their people; the combination of making homespun cloth and picketing shops selling foreign cloth, and thus putting out of work native laborers—these and a hoard of other injustices suffered by the India people are specific examples

in which non-violence succeeded in replacing an oppressive pre-existing order by a new and better system.

Besides Gandhi, other great leaders have also used successfully the principle of non-violent resistance, among whom may be mentioned Lao-Tsu, Pythagoras, Confucius, Zoroaster, Buddha, Jain, Tirthankaras, Jesus Christ, Saint Francis of Assisi, George Fox, Simon Menon, Leo Tolstoi, and others too numerous to mention. Besides intellectuals and mystics who have used this method successfully are illiterate peasants, the rich, the poor, property owners and homeless vagabonds, Europeans, Americans, Negroes, Chinese, Japanese, and Indians. The method has been used in political, economic, religious, and social conflicts, by individuals and by groups, both large and small.

Chinese history points out that the Chinese have often used non-violent resistance toward their own rulers—there have also been in China immensely effective economic boycotts against foreign goods. The Jews have been non-violent for the past 1900 years. In the middle of the nineteenth century, Hungary won out by non-violent resistance against Franz Joseph of Austria, who decreed compulsory military training and service. In 1867 the Emperor of Austria capitulated and gave Hungary her constitution. Thus Gandhi and his method have a background of success and victory. Non-violent resistance brings all the issues out into the open, and a new adjustment is worked out in accordance with the full truth of the issues at stake. Through this method both sides and neutrals seek the truth, whereas war blinds both sides and neutrals to the truth. This gentleness, or "ahimsa," as the Hindus call it, is an important and necessary principle of life. Gandhi's way of non-violent resistance becomes a precious instrument for mankind, a way that leads to life, health, peace, progress, and creativity, while war, which is a disease and a monument to our ignorance, brings only misery, death, and annihilation.

Prayer is asked for isolated little Christian groups in the Near East: a lone missionary aiding families, giving out seeds, reading to a blind pastor so that he may keep his contact with the wider church fellowship; a distant village of 300 Protestant families and no trained leader; groups of refugees, and many "unknown Christians" scattered throughout the Near East. — *Religious Digest.*

Western Yearly Meeting

Each noble service that men have wrought
Was first conceived as a fruitful thought;
Each worthy cause with a future glorious
By quiet growing becomes victorious.

Thereby itself like a tree it shows:
That high it reaches, as deep it grows;
And when the storms are its branches shaking,
It deeper root in the soil is taking.

CHRISTIAN OSTERGAARD.

FRIENDS of central and southern Indiana and eastern Illinois gathered for the eighty-fifth time at Plainfield, Indiana, August 18-23. At Monday's sessions of the Meeting on Ministry and Oversight Mary E. Hiatt and Homer J. Coppock discussed "What is the Function of My Church in My Community?" and James R. Furbay of Marion spoke on the necessity and privileges of being "God's Fellow-Workers." For the first time in several years no newly recorded ministers were presented.

Altered traveling conditions appeared to stimulate attendance which maintained a uniformly high level. Evidences of adjustment were more apparent in the dining room.

In person or by epistle "The ends of the earth came to our doors," though there were reminders of closed doors and "suspended services." Minute-bearing Friends were Thomas C. Hodgin, Springfield, North Carolina; John and Thelma Baxter, Springdale Quarterly Meeting, Iowa; Vercia P. Cox, Beloit, Ohio; James A. Coney, General Superintendent of the Yearly Meeting of Friends for New England. Friends from eight Yearly Meetings and visitors from other denominations circulated among us throughout the week.

All clerks were reappointed: Albert L. Copeland, presiding; Homer J. Coppock, recording; Lilith M. Farlow and Rachel E. Johnson, reading; Orval D. Dillon, announcing. Mary Louise Lindley, Bloomingdale, and Joan Lewis, Georgetown, served as pages.

Wilma E. Reeve, presenting her first report as Custodian of Records, called attention to the need for Quaker accuracy in record keeping. She urged the recording of births and deaths in the minutes and the indexing of record books.

Caroline C. Trueblood told, on Wednesday morning, what the Bertha Ballard Home means to the sixty-six students and business girls who reside there. In terms of their own words she pictured the influence of this "beginning at Jerusalem" project in Indianapolis where girls from Indiana and five neighboring states are surrounded with a home-like, Christian atmosphere.

Memorials were read for two ministers: Nathan Pickett, Bloomingdale, and Leannah Hobson Williams, Thorntown; and for two Yearly Meeting Trustees: Morris J. Hadley and Charles L. Coffin. This annual reminder of our losses was transformed during the time of silent meditation and vocal tributes into a renewed assurance of the continuing ministry of those gone from our midst.

Varied phases of work were reported by the Peace Committee during the hours from lunch to 7:15. Quarterly Meeting superintendents exchanged problems and ideas; Raymond Newton gave an informal account of A. F. S. C. work; Edward Morgenroth summarized three months' activities in the Mid-west Branch of the A. F. S. C. at Chicago; Edwin Sanders interpreted the aims of the year-round Work Camp in the Negro section of Indianapolis. In an address on "The What and Why of Civilian Public Service," Paul J. Furnas explained the projects under way as an attempt to be *in* but not *of* the world. Philip Jacob gave an appreciative analysis of the reasons underlying Friends' financial support of C. P. S., terming it "a quest for life for body and spirit for the whole world." Murray S. Kenworthy spoke at the Peace Supper on the theme: "Can the Church Guide the World to a Permanent Peace?" He outlined the findings of the Delaware (Ohio) and Richmond (Indiana) Conferences, asserting that the former was one of the most important held in a thousand years.

The Prohibition and Public Morals Committee called attention to the financial extravagance and the moral disintegration of the national consumption of alcoholic beverages. The play, "An Ill Wind's Turning," given by the West Newton Quaker Dramatic Club very effectively illustrated these facts.

A Missionary Breakfast began Thursday's program. Vercia P. Cox who served on the mission field in China for twenty-two years, more recently with the Yunnafu Friends Mission in Yunnan Province, spoke.

For the first time in four years the Statistical Secretary, Geraldine H. Moorman, reported a small net gain in membership—thirty-two, bringing the total to 12,610. This, in spite of continued house-cleaning of records which she strongly recommends be completed by next year.

A more remarkable achievement was the twenty per cent increase in contribu-

tions to United Services. The goal was exceeded for the first time in addition to $7,000 contributed to C. P. S., increased pastors' salaries, building improvements and payment of local debts.

Unanimous approval was given to the Executive Committee's recommendation that Fredric E. Carter continue his services as General Superintendent. In his annual report and message he spoke of the challenge to the Church of the government's recognition of her role as a morale builder. Asserting that "miracles are to men in motion," he suggested the use of letters, books, Friends' periodicals and intervisitation as means of enabling each department to carry on in spite of restrictions on travel.

Amy J. Marvel addressed the Women's Missionary Union which held noon meetings on Wednesday and Thursday. Officers for the year are: Rachel E. Johnson, president; Savilla Johnson, vice-president; Dessie C. Hershey, secretary; Helen C. Spradling, treasurer.

Growth in interest and work was indicated by the report of the Committee on Missions. Russell E. Rees announced the near visit of Sylvester and May Jones to Cuba. "The Consciousness of a Mission" was the theme of James Coney's address in which he told of the lives of St. Paul, C. F. Andrews, Sir John Harris, Sir Wilfred Grenfell, Alice I. Kennedy, Alsina Andrews, Sada F. Stanley and Mary White as demonstrators of such consciousness. Appropriate and inspiring reference was made to his visit to Jamaica Friends on the occasion of the establishment of their Yearly Meeting. Pointing ahead to post-war opportunities, he suggested that Friends should have deeply grounded reasons to face such times with a sense of mission.

Vercia P. Cox gave vivid accounts of experiences in China at the Stewardship Supper, illustrating the results in personal and church life of the practice of tithing. For two years the Stewardship Committee's report has included information on the Ladies' Aid Societies which formerly held an uncertain but financially profitable relationship to the general church program. This year sixty-six per cent of our meetings reported such organizations, thirty-five per cent of which have done work for the A. F. S. C. Winners of the oratorical contest conducted by the Committee were: Joan Lewis of Georgetown, Illinois, and Shirley Jared of Fairfield Quarterly Meeting. A quartet from the C. P. S. camp at Merom contributed much to the program.

Thirty Honor Certificates were presented to persons completing three years of special reading under auspices of the Literature Committee. Edmund T. Albertson, speaking on "Reasons for Reading" enumerated the historical, scientific, recreational and escape motives. He emphasized the importance of reading as a means of forming convictions,—Quaker convictions needed in a confused world.

Alteration of the usual program to allow Friday afternoon for reorganization of departmental committees enabled those not on committees to meet for an inspirational session. Bird's-eye views of America, China, Western Yearly Meeting and the subject of Evangelism were given by John J. Haramy, Vercia P. Cox, Fredric E. Carter and Gertrude M. Reinier, respectively. G. Raymond Booth, director of the Pacific Coast Branch of the A. F. S. C. gave an account of the events preceding and following evacuation of Japanese-Americans from the west coast. Readers are urged to read previous issues for detailed information. Friends should be especially concerned about these fellow-citizens and space does not permit an adequate review of facts here.

A second new departure merits mention: About two hundred men organized under the name of Western Churchmen with membership dues of $1.00 per member per year. Their purpose is to give financial support and encouragement to the extension work of the Yearly Meeting. Robert F. Stuart, Columbus, is president; Ed Farlow, New London, vice-president; Glen Rinard, Mooresville, secretary-treasurer.

More than one hundred former students, students and friends of Earlham attented the annual Supper and reunion held on Friday evening. Pauline Pritchard directed the program, chief feature of which was an address by Francis Doan Hole on "Earlham's Place in the World of Today." Prerequisites to the spiritual atmosphere in which the dedevelopment of persons is paramount were said to be the practice of family devotions, the practice of the presence of God in meetings for worship, and the high companionship of alert minds. Next Year's program will be in charge of Caroline Carter Kellum, Camby; Mildred S. Votaw, Indianapolis; and Wilma E. Reeve, Bridgeport.

At the evening session, devoted to Earlham interests, President William C. Dennis reported on the progress of the raising of funds for the new women's residence hall, paid warm tribute to Walter C. Woodward, and reiterated the policy of tolerance and freedom of conscience as related to the College and war. "The provisions of Civilian Public Service," he said, "are the most humane and intelligent ever provided." The acceptance of Japanese-American students whom he termed "innocent victims of international catastrophe" and the increased interest in the Institute on Foreign Affairs were mentioned as evidence of constructive contributions toward the solution of present and future problems. Edward D. Evans and Lilith M. Farlow were appointed to serve on the Board of Trustees for the coming three years. Laurence Hadley was appointed to fill the unexpired term of Edmund T. Albertson, resigned. Isaac E. Woodard was nominated to succeed himself on the Earlham Foundation.

The Young Friends Supper on Saturday evening though small, was not too small to reproduce reminiscences of Camp Mack. The Christian Education Committee presented awards to Grade A Bible Schools at the evening session. Bloomingdale, Watseka, Union Street and Courtland Avenue Meetings of Kokomo, New London, Friends Chapel, Plainfield, Carmel, Georgetown, Ridgefarm, Westfield and Mooresville received recognition. "Four Anchors for the Driven Soul" was the subject of the address given by Murray C. Johnson. God-consciousness, experience of God, association with and support of the church and service were recommended as sure anchorage for disturbed souls today.

The Junior Yearly Meeting held its ninth assembly in the high school building, superintended by Martha Barker assisted by Deloris Adams and Edith Hill. Bob Long served as presiding clerk; Paul Oliver Coppock, recording; Keith Kendall, announcing.

Refreshing reminders of New and Old England permeated James A. Coney's daily devotional periods. But more surely were we reminded of the certainties of God's purposes, of His call to us to be "convoys" of His message. A strong blend of the personal and world-wide implications of the gospel was presented. Vocal supplements to these half-hours were greatly appreciated. E. Leona Wright's direction of music was one of the many unifying influences of the week.

Elmer H. Brown, Edward M. Woodard, Denver B. Headrick, Thomas C. Hodgin, Glen Rinard and Stacy Wesner brought devotional messages at the eight o'clock morning worship services.

The ministers' wives enjoyed a relaxing interlude on Thursday evening at the home of Ethel Carter. Officers selected for next year are Nora C. Cosand, chairman, and Jeanetta Hill, secretary.

Miscellaneous business items included the approval of affiliation with the newly formed Indiana Council of Churches; the appointment of Elmer H. Brown and Vernard Cox to represent Friends on the Indiana and Illinois State Councils of Christian Education; appointment of Sylvester Jones and Edmund T. Albertson on the Friends World Committee on Consultation; appointment of Fredric E. Carter, Murray C. Johnson and Glen Rinard to serve as an editorial council for Western Work. Officers of the Executive Committee are: Homer J. Coppock, chairman; Murray C. Johnson, vice-chairman; Dean Gregory, secretary.

The integrating experience of the Sunday worship services can be understood

best by those who have thought and worked together during preceding days—or better still, years! Occasional attenders can hardly grasp the significance of the day. James Coney, speaking from 2 Cor. 7:10 (Moffatt), recognized the necessity for finding victory *in the midst* of suffering rather than existing, merely, till a brighter day dawn. Those whose faces are God-ward, he assured, will find ultimate meaning in life's vicissitudes. Herbert Huffman, who begins pastoral work at First Friends, Indianapolis, in October, contrasted the idea of "The Presence in the Midst" with the early Hebrew belief: No man can look on God and live. His interpretative addition to this statement, "and be the same person" was illustrated by the reactions of individuals in the Good Samaritan story. Directing us to the Inner Teacher, he concluded, "Are you ready to look upon God?—in prayer, study, work—knowing that in truth you will become a new creature in Christ?"

G. Raymond Booth, speaking in the afternoon Tent service, chose "Hallowed be Thy name: Thy kingdom come!" as the basis of a comparison of the simple and the social gospel which, in his own experience, has been superseded by a synthesis on a higher level. Illustrations from his visit to a European concentration camp and more recent work with evacuated Japanese-Americans were convincing evidence of the world's need of the Gospel.

The gentle, refreshing breezes of the Spirit touched us as we met together. And, though made acutely aware of the winds of evil blowing across the world, we were helped to believe that even the hurricane is still God's wind.

ESTHER LITTLER.

Ohio Yearly Meeting

OHIO Friends enjoyed the fellowship of unusually well attended yearly meeting sessions at Damascus, August 25-30.

The highlight of the assembly was the unannounced entrance near the close of the Friday morning session of Charles Matti, Elsie Matti, and Freda Girsberger who had returned from China among the repatriates of the *S. S. Gripsholm*. Tears of joy and thanksgiving amid the singing of a chorus of praise greeted these friends. Dr. Ezra DeVol, the fourth member of the group arrived the next day. Charles Matti opened his word of greeting to the Yearly Meeting by saying "We have suffered no evil thing nor lacked any good thing."

All four of these missionaries spoke in afternoon services that necessitated the use of a public address system in order that those unable to gain admission to the buildings might hear. Their addresses revealed kindly treatment by the Japanese authorities. Chinese Christians supplied them with ample gifts of food while they were restricted to the confines of their compound, even though flour was $80.00 per fifty pound sack and eggs were two for one dollar in Chinese currency.

Alena Calkins, recently returned from India, told of her fifty day voyage on which ships were sunk on both sides of them by enemy action, within a distance of comparatively few miles. No more striking word was spoken than that of John P. Williams, born in China of missionary parents: "Think not that our work in China is on the rocks, rather it is on The Rock."

Kenneth and Elise Boulding were the only visiting Friends with credentials. Expressions following their departure revealed how much we took to heart the fear of Kenneth Boulding that our meeting might be "Drowned in words." Fred E. Smith and Nellie Davis, ministers of Indiana Yearly Meeting; Epsie Allred, an elder of North Carolina Yearly Meeting: Chase L. Conover and Philip Jacob, affiliated with the A. F. S. C. were acceptably in attendance.

Chase L. Conover, Field Secretary of the C. P. S. Committee; Fred E. Smith, Chairman of the Indiana Y. M. Peace Committee; Joe Allred, on leave from the Buck Creek C. P. S. camp in North Carolina; and Milton Coleman, who had recently visited a number of camps, gave us a composite picture of the work being done for our conscientious objectors. Joe Allred humorously told of his experience in locating the Buck Creek Camp. Upon accosting a lad with a question regarding the location of the camp which was a former C. C. C., he received the answer that he did not know of such a camp near by; however a little way on there was a camp of "Unbelievers." Joe observed that the boy was right for they were unbelievers in war.

William Kirby, Huntington Park, California; G. Arnold Hodgin, of Wilmore, Kentucky; Harold B. Kuhn, Harvard Divinity Student; and Scott T. Clark, Portsmouth, Virginia, were favored in bringing the evening evangelistic messages.

"His Beloved Son," "His Living Spirit," "His Bounteous Riches," and "His Eternal Companionship" were four of God's wondrous gifts presented as the subjects for the discussions of the Expository Hour by Dr. Walter R. Williams, teacher in Cleveland Bible College and pastor of First Friends, Cleveland.

Statistics stated three new meetings established and one discontinued. There was a net loss of some fifty members. Four meetings in Hampton Roads Quarter were set up as a new quarterly meeting named Piedmont.

A group of young Friends, William H. Boggs, Walter Bailey, Rigdon R. Massey, Paul T. Osborne, Waldo Sewell, Evangeline Smith, Harold Winn, and Roger Wood, now serving pastorates, were dedicated to the ministry by Superintendent Claude A. Roane following their recording as ministers in the final business session.

Stewardship in the form of "Storehouse Tithing" under the promotional direction of Perry M. Hayden occupied a prominent part in the interests of the week. For the year the total reported giving of less than 5200 members was in excess of $166,000. The theme of an evening service combining the Christian Endeavor and Stewardship departments was Stewardship and Consecration. The secret of the phenomenal growth of Stewardship in the Yearly Meeting lies in the fact that it finds its incentives in the consecration of life.

A concern for the deeper experiences of the Christian life coming from the Superintendent of Stewardship resulted in the appointment of the month of September as a time for a continuous chain of prayer. Each meeting accepted an assigned period of time for which its membership would be responsible for the day and night unbroken time of supplication.

Nothing more forward looking than a newly adopted program for church extension and help for weaker meetings received consideration. Albert J. Fryhoff, recently pastor of the meeting at Newport News, Va., was chosen as full time secretary of church extension. Effort will be made to raise funds for this enterprise on the basis of ten cents per member per month. One-fourth of the financial returns are to be allocated to the assistance of small meetings where $800.00, plus $50.00 for each dependent child, was set as a minimum for pastoral support.

RALPH S. COPPOCK.

One of the great things at stake in the world today is the freedom of the mind, the independence of the individual conscience, and the protection of minorities as part of the democratic tradition. . . . In our stand against totalitarian tyranny, we should not ourselves demand a totalitarian opinion in the minds of our own people.—FRANK P. GRAHAM, President, University of North Carolina.

Deputation Visits West Indies Friends

Howard W. Cope—Merle L. Davis

As I See It

Howard W. Cope

THE American Friends Board of Missions appointed Merle L. Davis, its Administrative Secretary, and myself, as its Chairman, to make a friendly visitation to our mission work in the islands of Cuba and Jamaica during the months of July and August. Accordingly, we left Miami on the afternoon of July 15 by plane for Havana, Cuba, spending three nights en route in that island before we again took to the air from the city of Santiago for Kingston, Jamaica, where we arrived safely on the afternoon of the 17th of July.

Jamaica Friends received us with open arms and gracious hearts. It was here that I began to realize for the first time that the "tables had turned." Heretofore, Robert Cope had been designated as the son of Howard Cope, but with the Jamaica Friends it was "you are Robert Cope's father." We spent fourteen very busy days in this, perhaps the most beautiful island of the tropics—an island of luxuriant vegetation, all kinds of tropical fruits, and scenery beyond description.

Beside the responsibility of visiting many of our schools and meetings and speaking many times, which is expected of all visiting Friends, we gave much time in personal interviews, conference sessions and board meetings.

Consolidation of Schools

Perhaps the major problem with which we had to deal was the proposed consolidation of the various Friends educational institutions in the Highgate community, namely: Swift-Purscell Home and Industrial School for Boys, Lyndale Girls' Home, Friends College, Continuation School, and the Infant School. All of these have been doing splendid work and rendering excellent service, yet in the past they have been separate institutions. It had become a great concern with a number of our Jamaica Friends that there should be a greater correlation between these institutions, and in order to accomplish this desire, it was felt that they should be moved to a common campus. This makes it possible not only to lessen the number of teachers, but at the same time to increase the efficiency of the teaching staff.

To make this project possible a Friend in Jamaica is making an endowment gift of $100,000, the proceeds of which are to be used for the maintenance and development of this undertaking. In order to protect the future, and not involve our Mission Board and its constituency beyond that which they are able to manage, many hours were spent in drawing up the articles of incorporation, preparing a suitable constitution and by-laws, and the choosing of an Educational Council, with which shall rest the responsibility of oversight and management. All of this was quite intricate and required much time and consideration. This proposed project of coordination of the institutions has been accepted by our Board, and by this time the Friends College building has already been moved to the new campus at Clermont.

A Word of Warning

A word of warning should be given here to American Friends in connection with this splendid gift. Some may feel that this gift will lessen our responsibility for the work in Jamaica; in actual fact, the reverse may be true. It is a debatable question as to whether the returns from this endowment will equal the annual gifts of this Friend to this particular work. If this be the case, our financial responsibility may be enlarged. However, it will eventually work to our advantage, as the returns from an endowment will be a perpetual income, while the annual gift from an individual can, at best, be only for a period of years.

Cuban Hospitality

After two weeks of splendid fellowship and delightful experiences, we departed by plane for Cuba on the afternoon of July 31. Our trip from Kingston, Jamaica, to Santiago, Cuba, was uneventful, and we soon found ourselves again engulfed in some of the complicated problems of our mission work in that island. In passing we might say that the good people of Cuba were not to be outdone in the matter of hospitality. Their courtesies and their solicitude for our comfort and pleasure seemed to have no bounds.

One of the major problems we had to face in Cuba was the proposal to rebuild the Banes meetinghouse and school building on a new location. This proposal found its momentum in the gift of $10,000 from President Batista of Cuba, who was a Banes boy and a former pupil of our school there. ($2000 of this sum has already been paid.) After looking over a number of building sites, we found one quite centrally located which seemed ideal for such a project. However, we advised the Banes Friends that such a building proposal should be questioned "for the duration," and that in any event they should "make haste slowly," and under no circumstances involve themselves or others beyond their ability to pay.

Young Friends Conference

I had the privilege of giving five lectures to the Young Friends Conference of Cuba Yearly Meeting on the general theme, "Construyendo para la Eternidad"—"Building for Eternity." This Conference, which is held annually at Gibara, is a going concern, and while the attendance this year, on account of transportation difficulties, was not as large as usual, the spirit and enthusiasm were not dampened in the least. We sincerely hope that it will be possible for us to continue to send to this Conference of young people other American Friends, for herein lies the future leadership of Cuban Quakerism.

Summary

In closing, may I make a resumé, "As I See It," of our work in these two islands. Perhaps one of the greatest handicaps to our Christian leadership, not only in the Society of Friends, but in all evangelical denominations, is our inability to develop a well-rounded and even-balanced program of Christian service. This is perfectly natural and to be expected, but a handicap which we should train ourselves to overcome. Most leaders in any sphere of human society are very pronounced in their likes and dislikes, and unconsciously they put the major emphasis upon those things in which they are most interested. Some of us are slow to learn, and some never learn that evangelism, Christian education and social service are the component parts of a well-rounded and fully developed Christian service. To over-emphasize any one of these to the exclusion or at the expense of the others only tends to weaken our entire efforts. They must go hand in hand if we are to realize our highest attainment.

Those who have represented us in these two fields of missionary activity have rendered splendid service in kingdom building. As I entered more intimately into the lives of our missionaries in these two islands, learned of some of the problems they have to face and the deprivations which they undergo, I marvel that they have been able to accomplish all they have. It so happens that the major number of those who have gone to serve as missionaries in the island of Jamaica have been of an evangelistic turn of mind, and in the field of evangelism they have rendered invaluable service to the Jamaican people, many of whom have

been gathered into the church and the kingdom of God. However, because their Christian educational program, which should always act as a stabilizer and give breadth in the building of Christian character, did not keep abreast of their evangelism, our program of mission work in Jamaica may have fallen somewhat short of its possibilities, as frequently happens in this country.

Just the reverse is true concerning our mission work in Cuba, "As I See It." Many of those who have gone to this field of service have been thoroughly consecrated and committed to the whole program, but technically prepared in the field of Christian education. As a result of this emphasis, our educational institutions are well manned and equipped—they have a splendid record and standing with the intellectuals of the island, and have made a great contribution to the professional and educational life of Cuba. However, because the spirit of evangelism, which should always give warmth and spiritual depth to our intellectual development, failed to keep step with our educational interests, our mission program in Cuba is not all that we might wish for it.

The tragic economic situation in both of these islands makes the problem of social service—the third element of this triune responsibility — almost insoluble. While our missionaries are doing all within their power to combat such a situation, yet to a newcomer in their midst, it would seem that at almost every street corner the hand of poverty and despair was outstretched, as they begged for a mere pittance—some of it professional, yes, but much of it actual need.

If I were to state briefly the four greatest needs of these two islands "As I See It," they would be as follows:

1. A well-balanced program of Christian service, which would include, always in their proper relationship, the above elements—evangelism, Christian education and social service—thus attempting to redeem human society as well as the souls of men.

2. A larger number of thoroughly consecrated missionaries on the fields. At the present time we have only eight American missionaries in Jamaica, four of whom are on the retirement list. In Cuba our staff includes three American missionaries, one of these also on the retirement list.

3. More concerned Friends in the homeland—those who will give of their time, strength and money, not merely from a sense of duty, but because they desire to have some part in the fulfillment of our Lord's last entreaty, "Go ye into all the world and preach my Gospel."

4. Greater consecration of our material possessions and a keener sense of our responsibility as stewards of the manifold grace of God.

After spending five weeks in the tropics, Merle L. Davis and I returned to the United States by plane on August 19.

Southward Bound

A Travelogue

By Merle L. Davis

ABOUT three-thirty on Tuesday afternoon, July 14, the plane left the Miami field on its third round trip to Havana. This is the regular daily schedule now that transportation by boat has been restricted. All twenty-one seats were occupied. This was Howard W. Cope's first trip by air. Naturally he was alert, a little tense, and on his guard for every slight change of movement. Otherwise he behaved himself quite normally. We wanted to remove the opaque blinds that covered the windows so as to see ourselves leave the ground, but the words, "military requirements" were sufficient to warn us to keep our hands off and be satisfied with what we could see inside the plane. That would not have been monotonous if we could have seen the wheels go round in front of the pilots. But the back of the heads of the passengers was not awe inspiring. Only a phrenologist would become enthusiastic about that.

Howard W. Cope and I were starting on a six weeks' trip to Cuba and Jamaica.

Cultivating Democracy

By six o'clock we were on the crowded, narrow streets of Havana, where, after an abundant supper at the famous Miami Restaurant, we enjoyed an evening stroll along the popular promenade—the Prado—as we watched the young and the old, the rich and the poor associating together. This custom of the evening promenade is one of the great democratic institutions of Latin America. Instead of hiding away each in his little cell as soon as darkness shrouds the earth men, women, and children come together out in the open under the canopy of the stars, aided by electric lights, to find comradeship with one another. The soft air of the semi-tropical climate adds to the pleasantness of the evening. The hurry of business activity has ended. The routine, and often anxiety, of making a living is over for the day. People can now really enjoy life together. For this all of the rest of the day and night is only a preparation.

Before the morning light began to dispel the darkness in the east we had started on our five hundred mile trip by bus to Holguin. As the hues of the chamelion almost imperceptibly change, so the black silhouettes of the stately royal palms were gradually transformed into their daylight colors as light spread over our part of the earth. Only once did we come near enough to the coast to see the ocean. From Matanzas to Santiago, over six hundred miles, the National Highway stretches like a grey ribbon through the center of the island. Simple thatched roofed houses, surrounded by bananas, oranges, sugar-cane and grass lands, dominate the rural areas, while red tiled dwellings, built one against the other, are the rule in the cities. As we had taken the express bus we stopped only at the largest cities. But at each place we were immediately encircled by the multitude which wanted to sell lottery tickets, fruits, dulces, cheeses, newspapers and magazines. The ever present beggar could not be forgotten because of his persistence. As the darkness of the evening began to engulf us we scanned ahead to get the first glimpse of the prominent hills, at the foot of which lies the rapidly growing city of Holguin. Here we spent the night with Henry and Alma Cox before we continued our journey the next moning to Santiago and on to Kingston, after another short flight across the water.

Jamaica Feels the Pinch

Jamaica, far more than Cuba or the United States, is feeling the pinch of war conditions. On our journey by railway motor coach from Kingston across the island to Highgate we had first-hand experience with the transportation problem which is ever growing worse. The island has been largely cut off from the rest of the world. Gasoline is very scare. Since August 1st no private automobiles are allowed on the streets or highways except those that are absolutely necessary for health and safety. Street cars and buses are literally packed. Stores and business houses close at three or four o'clock in the afternoon so that all may have an opportunity to reach home before traffic is sharply curtailed. When our railway diesel motor car pulled up to the station one mad rush was made for the doorway. The usual courtesies were completely forgotten. In addition to the people in the car, the baggage racks and the floor, including the aisle, were loaded with suitcases, boxes, baskets, sacks, and bags of every description. Each passenger had to measure carefully his step as he placed his feet in the little wells formed between the articles in the aisle.

Not only has the war made difficult the importation into and the transportation within the island, but the exportation of their cash producing articles is almost impossible. To off-set the loss to local producers, the government is purchasing

some products, either to dump them or to use them for fertilizers.

RELIGION AND ECONOMICS

As a result the great mass of people who have always lived simply are turning back to more primitive ways of living. As is usually true the economic situation of an individual or a group has a direct bearing on the form of religious expression. Those who suffer the pangs of poverty and have less to satisfy the great human needs of shelter, food, and clothing become more vociferous, more emotional, and are usually thought of as more extreme. But they are neither more nor less religious. Their form of expression is different. In Port Antonio, as we walked home from meeting on Sunday night, we heard the singing and shouting of groups who were experiencing the emotional release that comes through these vocal and physical expressions and contortions. From the hillside to the left, from the flats to the right, and from the road ahead, the various groups of these pocomania worshippers could be heard. We attended two of the services. At the first place a large group of people had gathered inside the loosely constructed shed, while on the outside a still larger number milled about, paying more or less attention as the intensity of action and singing ebbed and flowed within. Exhortations from a leader were interspersed between the periods of singing and movements of the group. One expression known as "grunting" became so extreme that the government passed a law against it.

At the second service we visited there were fewer in number, the singing was less noisy, and the exhortations were more in agreement with our idea of the spirit and truth of Christianity.

If these same people had sufficient of this world's goods to satisfy their basic needs, and had enough education to understand the fundamentals of life, their form of religious expression would be different. They would find a satisfying form of approach to the Eternal that is less vociferous.

(To be continued.)

The only peace that can be permanent is that which is planned after all the injured have been heard, after all just causes have been adequately presented, after all sins have been confessed, after all wrongs have been admitted, after all resources have been invoiced, and after all burdens have been equitably distributed. — *The Christian Advocate.*

INDIA

Mid India Yearly Meeting has been continuing its normal work in the day and boarding Schools, Boys' Hostel, Hospital and medical service, Settlement, Farm Colony and agricultural experiments, weavers' cooperative, Rachel Metcalfe Home (training women and girls), adult education and evangelistic work. Seventeen new members joined the Society last year. But alongside the usual program of institutional work, there are new factors in the life within the Yearly Meeting, and developments are taking place which may revolutionize the work of the Society in India.

The new India Service Committee has started to function, and through this experiment in international cooperation, foreign workers and the whole Yearly Meeting will share the responsibility for the service.

Friends in India are becoming more and more aware of their membership in a world-wide body of Quakers, and correspondence is already taking place with China about the meeting, after the war, of the Eastern Section of the Friends World Committee. In various ways, too, the Meetings are more conscious of their India nationality; they are seeking to find the way of worship most suited to Indian needs, and Indian Quakerism will have its own contribution to make to World Quakerism. A booklet on Quaker beliefs and a new Friends periodical are being published.

The "Wider service" of Friends has found a big place in the work, especially through the activities of Ranjit Chetsingh, Warden of the Rasulia Settlement. Cooperation with other bodies of an all India character, both national and Christian, has gone on, as well as with provincial and regional movements. Ranjit Chetsingh is editor of the *Indian Journal of Adult Education*, which recently celebrated its 3rd anniversary and received congratulatory messages from the Dewar of Mysore and the Art Adviser to the Government of Travancore. He was also one of a deputation of four, chosen by the All India Council of Indian Christians, to visit Mr. Gandhi and Mr. Jinnah in the service of conciliation.

In December the Conference of Scattered Friends met at the Settlement and Mahadev Desai, Gandhi's Secretary, gave the challenge of Gandhi's absolute pacifism. His (Desai) death is a real loss. The Conference re-affirmed its statement of two years ago against war and decided to send it to all Church leaders in India. Part of this said: "We declare our faith that . . . violence cannot be removed by further violence. . . Our duty to witness may involve for us even the complete rejection of the claims of our own nation to our service in war. . . We believe that our faith (in unarmed love) shown forth in practice may be India's greatest gift to the world."

The effects of the war on Friends in India cannot be foreseen, but the arrival of a Friends Ambulance Unit from England of four men and two women will give a closer link with the wider relief service of Friends, and the presence of Horace G. Alexander, Chairman of the Friends Service Council India Committee, as advisory leader of the Unit, will be welcomed by all, and will strengthen efforts for reconciliation in India.

On the day Horace Alexander, leader of the Friends' relief unit for India, reached Itarsi the moonsoon broke in that district with a violent storm of wind which caused considerable damage. The new building of the Friends' hospital suffered badly. The roof was stripped off the new ward and the east half of the Nurses' Home, two large blocks of masonry were brought down off the Nurses' Home, a large beam was blown fifty yards and landed on the roof of the maternity ward, wrecking about a quarter of that. "Fortunately no one was hurt," writes Geoffrey Maw, "though there was wreckage enough to have killed dozens of people for many yards around both buildings."

The close of the Yearly Meeting Epistle of October, 1941, shows the spirit of hope and humble dedication of the little group in India: "We are not unaware that God, whose grace sustains the small and scattered groups of his faithful people in Europe and Eastern Asia, can cause this flickering light in India to shine forth."

FREDERICK TRITTON.

Forwarded by Friends World Committee for Consultation.

KENTUCKY CONFERENCE OF FRIENDS

We have at hand an invitation to Friends to attend the Third Annual Kentucky Conference of Friends, to be held in Morrison Hall, Transylvania University, Lexington, Kentucky. The general theme of the conference is "The Power of Spiritual Forces." The following are scheduled for addresses: Kenneth Boulding, Ward Applegate, Thomas E. Jones, Edwin Morgenroth, and C. Mervin Palmer.

Friends within reach of this conference would certainly find it well worth their attending.

In any "new order" which is to be set up it must be agreed that no part of the world shall be allowed to sit down to a feast while the rest of the world serves it, hungry and naked.—*The Christian Advocate.*

"LORD I BELIEVE"

(Continued from page 406)

can happen when we act in faith as Lydia did.

It would help many of us to pause and consider the many ways faith helps in the doing of things in the workaday world. The farmer, the carpenter, the chemist—everything that is done is the result of confidence in the faithfulness of the laws of life. Look how we trust our machines, institutions—yes, and each other. So — after these hundreds of years of Christian history there is certainly sufficient evidence at hand to enable us to trust God's plan of salvation.

MURRAY S. KENWORTHY.

For October 11—Loyalty to Christ

(Mark 2:14-17; John 6:66-69; Philippians 3:7-11)

"WHAT LOYALTY TO CHRIST MEANS"

Instances of loyalty are numerous in the Old and New Testaments. Some of them are very striking; for instance: Moses: "Yet now if thou wilt forgive their sin—, and if not, blot me, I pray thee, out of the book which thou hast written." (Exodus 32:32). Ittai: "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether for death or for life, even there will thy servant be." (I Samuel 15:21). The statement of Ruth to Naomi is so familiar that it need not be quoted here. (Ruth 1:16-17). Job: "Though he slay me, yet will I trust him." (Job 13:15). The expression of loyalty stated by Habakkuk is too long to quote, but read 3:17-19. We often think of Peter as rather weak in a crisis, yet in the garden he was the one who drew his sword to defend Jesus. He also seems to have been the first to dare to preach the gospel to the gentiles. (Acts 10:28). Paul: "I could wish that I myself were anathema from Christ for my brethren's sake." (Romans 9:3). It would profit any one of us to look into the circumstances under which each one of these loyal people proved their bold declarations—circumstances often make a great difference as to whether we are weak or strong; even a dog can be very vocal—back of a fence.

We talk about being loyal, and the word morale appears frequently in the news these days. Many glowing things are being said about the brave boys "over there." Some years ago we were being told that there would be no more war because war had become so destructive that no one would dare face the awful carnage. Dynamite and the machine gun would end war. How little we knew of weapons of destruction yet to be. Consider what is happening now, then answer this question: Is there any form of destruction, will there ever be one which trained soldiers will not face? Loyalty, bravery—what do we mean by those terms? We are told that German boys are taught that they were born to die for their leader; we teach ours to die for "Liberty." It seems that men will face any form of military destruction, will fight for any cause, will follow any (?) leader—so what?

It is high time we were asking—what cause or causes are worth dying for? Or is the act or expresison of loyalty in itself worth while or an end in itself. Two soldiers die at the front, on opposite sides, victims of horrible instruments of death; two religious devotees die as martyrs to their faiths in equally horrible suffering; each is convinced of the holiness of his cause. Is there an equal reward for each?

Another question worth considering in this matter of loyalty: What happens to one when he finds that his cause or doctrine, which he has trusted, is proven false? The current theology of Job's day said the "good" always prosper. But Job lost his children, his property, was stricken with disease, his friends made unpleasant accusations and his wife urged him to curse God and die. However, Job found he had, in spite of all that, an inner realization of God that enabled him to trust God "even though he slay me." So—to whom shall we go, "thou hast the words of eternal life."

MURRAY S. KENWORTHY.

FOR SUCH A TIME AS THIS

And who knoweth whether thou art come to the kingdom for such a time as this?—ESTHER 4:14.

In such a time as this, when sordid hate
Imperils freedom's way, and thoughtless greed
Is searing countless hearts, when tyrants wait
To pour their wrath on all who dare to plead
For justice, peace with all mankind; with fear,
Despair, and death stalking every land;
When battles rage, and fateful days draw near;
Is there no steady hand to take command?

In such a time as this? Yes, God is here!
In many hearts He Lives—His presence real;
He'll reign with truth and rightness o'er this sphere.
O, we will keep the faith, we will kneel
In humble seeking; we will find His way.
For such a time as this we live today!

ESTHER ALLEN.

Earlham, Iowa.

IN GOOD FAITH

Some people are saying today that fear is essential to human welfare, and that men change their ways only under enough prodding from fear of not changing them. But to say that fear is necessary to human welfare is the same thing as saying that the more we have of fear the better. It is to say that we ought to go back to the days of nature worship when every natural thing was thought of as containing its demon to be propitiated, and when to tamper with nature was to invite the wrath of the gods. This was fear indeed and every pagan knew plenty about it. But what it produced was not progress but stultification.

The casting out of demons by Christ was no isolated instance of His power. It was significant of the effect of the Gospel upon man. It meant that man was not subject to demons but that he was a creature with free will who could love and serve God. It brought to man the inexpressibly good news that the working of God's Spirit in his soul enabled him to overcome the sin that did so easily beset him. And one of the most formidable objects he came to believe that he could overcome was the fear of life and natural forces. He lived no longer in fear of them but in a new consciousness of the power of God in his soul. Not even death could overcome him.

It was precisely at the moment that man became free enough to realize that nature was something not to be feared, but to be conquered, that he began exploring her secrets with a view to bringing natural forces under his own control. The success of this venture is witnessed to everywhere now by the use to which a host of natural forces is put in everyday life.

Fear is not the urge to progress that some are trying to make it out to be. And this age, which has learned so well how to conquer nature, owes everything to the Gospel which has demonstrated that the last word for man is not with the demons, but with God who can cast them out and make men free. Our whole civilization has been motivated by this thought without sometimes admitting it or even knowing it. Nevertheless, a new confidence has come into the world and among its other results has been the appearance of free democratic society in which men can have faith enough to believe that they can govern themselves.

This is to say that free society cannot forever survive apart from enlightened religion which frees mankind from fear. It is also to say the obvious—that Christians, who know the power of Christ, should proclaim the new freedom in Christ and relate this freedom to the problems of this day—to the problem, for example, of casting out the demons of brutality, cruelty and racial prejudice.

WILLIAM C. KERNAN.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

FROM CHINA'S LORE

Who is the wise man? and who knoweth the interpretation of a thing?

ECCLESIASTES 8:1

* * * *

The only problem unconsciously assumed by all Chinese philosophers to be of any importance is: how shall we enjoy life, and who can best enjoy life? No perfectionism, no straining after the unattainable, no postulating of the unknowable; but taking poor, mortal human nature as it is, how shall we organize our life that we can work peacefully, endure nobly and live happily?

LIN YUTANG.

* * * *

According to Mencius "A great man is he who has not lost the heart of a child." He regards the effect of the artificial life of civilization upon the youthful heart born in man as similar to the deforestation of our hills.

LIN YUTANG.

* * * *

For the Chinese the end of life lies . . . in the enjoyment of the simple life, especially the family life, and in harmonious social relationships.

LIN YUTANG.

* * * *

For we are of the earth, earth-born and earth-bound. There is nothing to be unhappy about that we are, and as it were, delivered upon this beautiful earth as its transient guests. Even if it were a dark dungeon, we still should have to make the best of it; it would be ungrateful of us not to do so when we have, instead of a dungeon, such a beautiful earth to live on for a good part of a century.

LIN YUTANG.

* * * *

Laotse extols the simple life of the woodcutter and the fisherman. He believes that, in the scheme of things, with nature operating by the law of "action and reaction," no one has a permanent advantage over others. At the heart of his philosophy was a thorough-going pacifism. It was he who said, "The wise man does not contend, and for that very reason no one under heaven can contend with him." And again he says, "Show me a man of violence that came to a good end, and I will take him for my teacher."

* * * *

The law of "action and reaction" brings about violence rebounding to violence:

Who by Tao purposes to help a ruler of men
Will oppose all conquest by the force of arms;
For such things are wont to rebound.
Where armies are, thorns and brambles grow.

The greatest conqueror wins without joining issue:
The best user of men acts as though he were their inferior.
This is called the power that comes of not contending.

LAOTSE.

* * * *

In all things success depends on previous preparation, and without such previous preparation there is sure to be failure.

CONFUCIUS.

* * * *

In archery we have something like the way of superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself.

CONFUCIUS.

* * * *

To find the central clue to our moral being which unites us with the universal social order, that indeed, is the highest human attainment.

CONFUCIUS.

* * * *

The power of spiritual forces in the Universe—how active it is everywhere! Invisible to the eyes and impalpable to the senses, it is inherent in all things and nothing can escape its operation.

CONFUCIUS.

* * * *

To govern simply by statute, and to reduce all to order by means of pains and penalties, is to render the people evasive and void of any sense of shame.

To govern upon principles of virtue, and to reduce them to order by the rules of propriety, would not only create in them the sense of shame, but would, moreover, reach them in all their errors.

CONFUCIUS.

* * * *

Father of mankind, help us to understand and appreciate thy workings in all the world. Help us to be broad in charity and victorious in faith. Amen.

A DOUBLE TESTIMONIAL

Although I have read all of the articles in the special issue of THE AMERICAN FRIEND commemorating the life and work of Walter Woodward, I still feel there is one more testimony which should be given. Had not the inclusion of these tributes been so representative and so well written I should have felt like writing a message for myself. For I have shared deeply in Walter Woodward's life and service, and I am thankful that I can remember him as my friend.

But I write now not for myself, but for one who, were she still in any part of this world, would ere this have written a message for herself—a message of gratitude for the life and service of Walter Woodward, and for his friendship. I refer to E. Pearl Stribbling, daughter of John Stribbling, for many years one of the well known ministers of Iowa Yearly Meeting.

Because she lived most of her life at Earlham, Iowa, near where two of my sisters and their families have spent many years, my wife and I became intimately acquainted with Pearl Stribbling, visiting with her on the occasion of at least two of our furloughs.

Some time after her graduation from the Friends' Academy at Earlham, Pearl Stribbling began her long years as an invalid, often suffering acutely and undergoing repeated operations. But though her body was limited to narrow bounds, suffering the more because of her natural love of outdoor life, her mind and her spirit eagerly reached out to the whole world. Among her most cherished compensations were her friends, scattered far and wide.

One of Pearl Stribbling's near friends was Walter Woodward, who as "Visiting Friend" found his way to her home. Having once met her keen, outreaching mind and her discerning spirit, Walter Woodward cherished her friendship and she followed his travels and his editorial work with keen interest and deep appreciation.

In her enforced separation from the active life of the world, Pearl Stribbling had time to think deeply on what she read, and while her strength lasted she read much in the best literature. Through current literature, correspondence with widely scattered friends, and the depth of her conversations with visitors she kept abreast of great life situations and movements. Matched with these life situations, she believed that Friends have an important mission to fulfill. To this end she came into a deep appreciation of Walter Woodward's editorship of THE AMERICAN FRIEND, and of his other services in analysis, interpretation and coordination. Knowing something of this appreciation I have felt it right to send this brief message as on behalf of Pearl Stribbling, a very dear friend, for whom we long regretted we could not do more.

GILBERT BOWLES.
4988 Maunalani Circle,
Honolulu.

The only "chosen people" God knows anything about are those who have been chosen for extra effort, supreme sacrifice, high adventure, and "all-out" service. He has never chosen any race to be the recipients of the adulation of the rest of his creatures, or the coddled favorites of creation—*The Christian Advocate.*

Book Reviews

QUAKERS AND THE CHRISTIAN CHURCH

BY PERCY W. BARTLETT

Faith and Order Commission of The Society of Friends

This book is well worth reading by Friends, especially those in the United States. Percy W. Bartlett, an English Friend, gives us in reality an interpretation of the present beliefs and practices of Friends in the world today.

Speaking as to whether Friends may be called a part of the Christian Church as a denomination, he gives indirectly a very clear and concise definition of what entrance into the Christian faith really means when he says, "If we claim to be Christian, we must mean simply that we, too, are moved to humble and prayerful response to the spirit of Jesus Christ, which spirit we most earnestly desire to receive and to live by."

Percy W. Bartlett has written his book in an authoritative style, quoting frequently from Rufus Jones, W. C. Braithwaite, other authors, and the Book of Discipline. His chapter on Membership in the Christian Church (Chapter III) is one of the most clear and concise treatises on this subject, discussing both pro and con the meaning of church membership and why have membership in a visible organization at all.

Discussing the essential functions of the Christian Church, he includes quite definitely evangelism, worship, eldership, overseership, Quaker ministry and prayer. Under the thought of Quaker ministry he makes this observation, "this ministry, by no means the prerogative of any separated class, is neither clerical nor lay in quality . . . has a style of its own, different from nonconformist preaching, from platform rhetoric, from open-air oratory, from lecturing, from classroom teaching."

Although, written by the pen of an Englishman and with the English viewpoint, it would be advisable for all Friends, whether English or American to study this book.

TRUMAN D. WHITAKER.

Penville, Indiana.

NEW BIOGRAPHY OF WHITTIER

BY WHITMAN BENNETT

University of North Carolina Press

$3.50

To many, whose memory retains Mordell's smudge potted portrait of the gentle Quaker poet, the new biography of John Greenleaf Whittier by Whitman Bennett (apparently no close relation of Walt Whitman) comes as would fresh air and rays of sunshine into a Pullman car at dawn, on a morning after. Fortunately author Bennett has served his time as a press agent for one of the famous moving picture studios, so that anything possibly Freudian in his own make-up had already long since spent its fury in the activities of life where the evil ways of man are more picturesquely portrayed on the screen, than they ever can be in the printed word. Bennett just can't reconcile "Eternal Goodness" with the baser elements so highly illuminated in Mordell's word portrait.

An interesting Quaker statement is quoted as coming from the Amesbury Friends under the Civil War date of 1863. It is as follows:

"We have no right to ask or expect an exemption from the chastisement which Divine Providence is inflicting upon the nation. Steadily and faithfully maintaining our testimony against war, we owe it to the cause of truth, to show that exalted heroism and generous self-sacrifice are not incompatible with our pacific principles. Our mission is, at this time, to mitigate the sufferings of our countrymen, to visit and aid the sick and the wounded, to relieve the necessities of the widow and the orphan, and to practice economy for the sake of charity. Let the Quaker bonnet be seen by the side of the black hood of the Catholic Sister of Charity in the hospital ward. Let the same heroic devotion to duty which our brethren in Great Britain manifested in the Irish famine and pestilence be reproduced on this side of the water, in mitigating the horrors of war and its attendant calamities. What hinders us from holding up the hands of Dorothea Dix in her holy work of mercy at Washington? Our society is rich, and of those to whom much is given much will be required in this hour of proving and trial."

The sequence of Quaker anti-slavery leaders is charted, beginning with Chalkley, then Woolman and Benezet and, finally, it was Lundy's death that opened the way for Whittier to assume the editorship of the *Freeman.*

Whittier's first visit to Philadelphia was to attend the first National Anti-Slavery Convention, being the youngest delegate to attend that momentous gathering. "Justice and Expediency" was one of the most remarkable documents ever produced in behalf of the anti-slavery cause, and its issuance prior to the Philadelphia convention gave Whittier, the author thereof, prestige second only to William Lloyd Garrison.

In giving an insight into Whittier's pecuniary status, Bennett makes one statement which may be illuminating to some. He says "Starved looking Quakers are not quite as rare as two-headed calves—but almost."

The schism that developed between Garrison and Whittier is portrayed in a light that gives Whittier the decided benefit of any doubt as between these two ardent abolitionists. It may well be paraphrased in sports language to the effect that Whittier always kept his "eye on the ball," namely liberation of the slaves, and did not hesitate to press his point home; and his prowess in this matter is what really exemplifies him as a master politician, in addition to being a poet.

Bennett very skillfully portrays the various steps in Whittier's growth, each period adding to his political power, and then the transition period which culminated in "Snow-Bound."

Having read practically every biography of Whittier, it appears to me that Bennett has succeeded in this biography of doing just what the introduction says is intended—"to draw a convincing portrait of him as he really was—the most effective literary man in direct personal influence on our political and social system that this country has ever produced; a paid propagandist of much sagacity—an astute editor, a graceful essayist, a thundering prose controversialist, and, in middle life and later, a truly masterful indigenous poet."

C. MARSHALL TAYLOR.

New York City.

RELIGIOUS DENOMINATIONS REPRESENTED IN C. P. S. CAMPS

Men representing the following religious groups are to be found in the C. P. S. Camps.

Advent Christian	1
African Methodist Church	1
Apostolic	3
Ashbury Methodist	1
Assemblies of Christ	1
Assemblies of God	15
Baptist (Northern)	68
Baptist (Southern)	12
Berean Church	1
Bible Students Association	1
Brethren (Church of the)	448
Buddhist	1
Catholic	43
Christian	3
Christadelphian	20
Christian Missionary Alliance	3
Christian Science	3
Church of Christ	56
Church of Christ—Sanctified	1
Christ's Church	1
Church of Christian Fellowship	1
Church of God (Indiana)	22
Church of God (Tennessee)	1
Church of God—7th Day	2
Church of God and Saints of Christ	3
Church of God in Christ	5
Church of God of Abrahamic Faith	1
Church of Jesus Christ	1
Church of the Living God	2
Church of the Open Door	1
Community Church	3
Congregational-Christian	72
Disciples of Christ	34
Dunkard Brethren	5

Emanuel Mission	1
Emissaries of Divine Light	1
Episcopal	35
Evangelical	24
Evangelical and Reformed	38
Evangelical Mission Covenant	5
Evangelistic Mission	3
Faith Tabernacle	4
Father Divine	5
Fire Baptized Holiness	1
First Century Gospel	2
First Divine Association of America, Inc.	3
Free Methodist	2
Friends	258
German Baptist of North America	1
Gospel Meeting Assembly	1
Gospel Mission	2
Gospel Tabernacle	1
Gracelawn Assembly	1
Greek Orthodox Catholic	1
Holiness	1
Jehovah's Witnesses	98
Jennings Chapel	4
Jewish	15
Kingdom of God	1
Latter Day Saints	1
Lutheran	39
Megiddo Mission	1
Methodist	272
Moslem	1
Missionary Baptist	1
National Baptist Convention, Inc.	1
National Church of Positive Christ	2
Nonaffiliated	205
Nondenominational	1
Norwegian Evangelical Free	1
Nazarene	9
Mennonites	1,288
Order of Essenes	1
Pentecostal	10
People's Church	1
Pilgrim Holiness	1
Plymouth Brethren	3
People's Christian Church	1
Presbyterian	92
Primitive Adventist Church	1
Progressive Brethren	1
Reformed (Dutch)	6
Reformed Methodist	2
Rosicrucian	1
Russian Molokan	11
Seventh Day Adventists	4
Serbian Orthodox	1
Swedenborg	1
Theosophist	4
Triumph of the Church of the Kingdom of God in Christ	1
Truelight Church	1
Undenominational	4
Union Church	3
Union Society	1
Unitarian	13
United Presbyterian	2
United Brethren	12
Universal Brotherhood	1
Universalist	1
War Resisters	30
Wesleyan Methodist	4
World Student Federation	1
Total	3,381

Gospel Messenger.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

CHRISTIANITY AND WAR

In Deutoronomy, 28, God, through Moses, promised blessings upon Israel if they were obedient, but curses if disobedient. They were often disobedient in spite of many warnings of the prophets so they suffered many afflictions.

In the new Testament Christ said to his followers "Go ye therefore and make disciples of all the nations, teaching them to observe all things whatsoever I command you."

I think it just as necessary to keep what Christ and the New Testament writers commanded as for the Israelites to obey God through Moses and the prophets.

I am one of those who does not believe a Christian can engage in military service and not transgress New Testament teaching. Here are a few references upon which I base my belief:—Matthew 5:43-45; Luke 6:32; I Corinthians 13; Isaiah 9.

I do not look for permanent peace, as a world attainment, in this age, but I believe it to be a fundamental ideal for Christians to seek.

In the following references the Christian will find important directions for Christians to follow in living the Christian life:—Matthew 6:14, 15; 18:21-35; Romans 12:19-21; I John 4:20, 21.

If a person can love his enemy, pray for him, forgive him, and then, even in war, slay him and not be a transgressor of God's law, I confess, I do not understand Scripture statements.

We think the Jews ought to have realized that Jesus was the Messiah. So it seems to me we ought to take Jesus at his word in regard to the use of military force.

I understand that early Christians thought they should not engage in war. This being true we should be as faithful to Christ as they were.

ELWOOD MILLIKAN.

* * * *

I have quite often read in current religious magazines the statement that the church must get back to fundamental Bible principles before it can expect help from God in this period of war.

This proves to me that people know that they have failed to follow the leadings of the Holy Spirit. I am wondering how far back the Friends church will have to go to receive the guidance of the Spirit.

There was a time, not so long ago, when men like John Henry Douglas, Abel Bond and Amos Kenworthy under Divine guidance were willing to make religious journeys and engage in building churches often when it meant leaving work at home, their loved ones and even trusting for funds. The Lord wonderfully blessed them in their work. Many people were converted and churches built.

Let us ask ourselves—myself—what we should be doing so the Lord can bless us to the building up of his Kingdom.

J. S. BOND.

CRUSADING YOUTH

Texas Christian young people in colleges and universities are planning a "youth march" on the State capitol at Austin to urge the Legislature of that State to stop the sale of alcoholic liquors in Texas.

This march is the first of a number of marches of like nature to take place in other States. The Christian youth will then join in a united march to Washington, D. C., where they will tell their congressmen and senators of their desire for nation-wide prohibition. It is to be hoped that they will also urge that the manufacture of alcohol, excepting commercial alcohol, which is unfit for human consumption, shall be stopped forever.

Dr. F. M. McConnell, editor of the *Baptist Standard* of Dallas, states the situation this way: "Christian students can make Texas dry." If they can do this in Texas, Christian students should be able to do it in the other States of the Union.

Reader, if you have any relatives or friends in a college or university of your State, tell them about this and urge them to start a "youth march" on their Legislature when that body meets in its next session.

The young people under thirty years of age, outside of the churches, keep the liquor stores and saloons open because of their patronage and it is natural that the Christian young people will have more influence with these young men and women under thirty than will any other class, so that this youth movement of students should have a powerful influence in closing the liquor places of the nation. Older church people can assist in this movement with financial aid, as the students will need some funds with which to carry on their program.

Hurrah for the Christian students! They are going after the liquor traffic in the right manner!

HENRY RISING.

Los Angeles, California.

C. P. S. SIDE-CAMP NO. 32 (LOUSE-CAMP)

Dear Bob:

I want to write you about an experience I had this last week; partly, because I know the struggle you are going through to determine what is right for you to do in face of the draft and, partly, because the work of the Civilian Public Service (C. P. S.) continues to intrigue my interest.

On Thursday afternoon last I reached the C. P. S. Camp No. 32 that rests on a beautiful sand bench above the valley of the Pemigewasset river. The camp, built originally for the C. C. C. boys rests on this bench with dry feet, due to the underlying sand, in the midst of pine trees which the camp builders had the good sense to leave standing where they could. C. P. S. Camp No. 32 is about as attractive, in these regards, as a C. P. S. camp could be. If you should decide, in your own soul, that you cannot take part in war and if you have a choice as to a camp, I would not blame you for choosing Camp Campton.

Late Thursday afternoon Ken Morgan was about to drive to a side-camp to which he referred rather glibly as the Louse Camp. He asked me if I would care to go along. Always keen for adventure, a temperamental weakness, I said, "Sure." Then somehow I began to scratch . . . my head.

A Louse Camp? What does the name signify? Does it indicate that one camp has got so buggy that the boys call it *the* Louse Camp? Or is it named "Louse Camp" for some better reason?

The road lay over one shoulder after another of the mountain until we came into a valley that had been visited by very heavy rains. That puts it too mildly. The mountain brook had swelled with rain, had cut loose torrent-wise, had scoured the meadows leaving fans of debris over the fields and pastures. It had gored the road in a hundred places like an angry bull. It had smashed up the bridges. The C. O.'s of the home-camp were stationed nearby to rebuild the roads where torn up and to reconstruct the bridges where broken.

But to get back to the lice. It seems that some scientists are very anxious to be posted, in advance, on the proper way to control typhus in Europe. At the moment, it is rumored that the Nazi are battling typhus but they may not be successful so these scientists want to know how to do it. Apparently, the medicos have arrived at much data in the laboratorium but they wanted a live exhibit or rather a live culture-field where human beings would play the host.

I understand that lice carry typhus not by their bite but by their feces which are scratched into openings made by scratching bites. Before, however, science can tackle the disease feature it has to be informed about the carriers, life-cycles, "generations," and above all what powders or insecticides are effective in making the life of the louse unliveable. The boys in the isolation of this side-camp seemed designed by nature for the experiment station. The question was put to them as to whether they would lend their bodies in this way for the cause of science. Hence the name Louse-Camp.

For men to be willing and cheerful and happy to undergo the discomforts of this louse-control job and carry it in the course of their work, their rugged heavy work of building bridges, struck me as interesting, to say the least. Just how would you feel about it, Bob, especially at night just after you have got to bed and the "flock" gets the green light that now is the time to feed? I think you might share my feeling.

Typhus, Bob, is no fun. The Service Committee fought it in Poland in 1920. Typus threatened to sweep Europe from the Southeast where war had left a wreckage that is impossible to describe. Friends were called upon to help stem the tide. They organized a de-lousing unit, all of which is duly described in "Service of Love in War Time" (careful not to pie the title to that book) or in "Swords into Ploughshares." I am not sure which.

Bob, you will have to decide what is right for you to do. War is again here. It requires men, strong men, true men to carry it on. Whatever you conclude to do your Meeting and your Friends will follow you with loving interest. You have been familiar with the "Testimony" of the Society of Friends from your youth up. Maybe too familiar? I have nothing to add on that count. I can only tell you of that little, obscure valley in New Hampshire with its broken bridges and its louse-experiment.

Yours affectionately,

HOWARD W. ELKINTON.

AMONG OUR CONTRIBUTORS

JAMES A. CONEY — General Superintendent of the Yearly Meeting of Friends for New England.

MERLE L. DAVIS—Administrative Secretary, American Friends Board of Missions.

RALPH S. COPPOCK — Clerk of Ohio Yearly Meeting; Damascus, Ohio.

HOWARD ELKINGTON — Traveling representative of the American Friends Service Committee.

LEVI T. PENNINGTON — Long-time President of Pacific College.

ESTHER LITTLER—Valley Mill Meeting, Western Yearly Meeting.

HOWARD COPE — Chairman Friends Board of Missions.

THE ALLURING JOB

A MESSAGE TO STUDENTS

Dear Friends:

From the time I was a small boy in country school till I first came to Oregon in 1911, I had longed to see the mountains. I came clear to the Willamette Valley without seeing them, for we passed through much of the mountainous country at night, and it rained most of the time during the days of the journey. But late one afternoon the rain ceased, the evening sun came out, the car in which I was riding came to the top of a ridge, and there was majestic Mount Hood right before my eyes, snow-clad and dazzling white from base to summit, and fairly blazing with the glory of the setting sun. And the car moved on, and a row of scraggly fir trees not a hundred feet in height shut out the view of that mountain towering more than two miles into the air.

These are days when the smaller thing that is near is likely to hide from view the larger and more important thing that is more distant. Many interests, worthy in themselves, are calling us away from the things that are not so immediately attractive, but in the long run are far more important.

Especially alluring just at this time is the call to leave college and the preparation for larger life, and to accept the position which promises big pay right now, with all that this big pay means in the way of immediate advantage.

This is by no means the first time that similar immediate advantages have called away from the more distant but far greater good. I do not recall one person who went on with college work under such circumstances who afterward regretted it. I know many who took the immediate advantage, the present job with the big pay, and who lived to see the lack of wisdom in such a course, and to regret deeply when it was too late.

I hope you will be back in college when the work of the new year opens.

With very best wishes, I am

Sincerely your friend,

LEVI T. PENNINGTON.

THE FRIEND

Recent copies of *The Friend* (London) which have reached us are much reduced in size. Formerly the paper measured seven and one-fourth by ten and one-half inches, but now only three and three-eighths by seven and one-half. The type is also smaller. Why? Scarcity of paper perhaps. As to quality—the usual high standard. The last number at hand, "seventh of eighth month," has four pages of pictures of Friends and Yearly Meeting scenes under the caption "London Yearly Meeting gathers once more at York."

QUAKERDOM · AT · LARGE

Howard E. Kershner has been appointed by the American Friends Service Committee to make a visit to English Friends, which will be undertaken within the next few weeks, as soon as transportation is available.

* * * *

Mildred B. Holmes, who edited THE AMERICAN FRIEND from the time of Walter Woodward's death until August 30th, has begun her studies in the Pacific School of Religion, Berkeley, California. She is living in the International House, and will do her field work in the First Congregational Church.

* * * *

Word has come to THE AMERICAN FRIEND that Mary Cox White has been duly recognized as a Minister of the Gospel.

This recognition was made by Bethel Monthly Meeting of Virginia Quarterly Meeting in Baltimore Yearly Meeting.

She is a member of Bethel Meeting and her address is Franklin, Virginia.

* * * *

Robert D. Wilburn with his wife and children began work on the second of September as pastor of the Spiceland, Indiana, Friends Meeting. He has held pastorates at Mt. Lebanon, Sheridan and Thorntown, in Western Yearly Meeting. He studied during three years at Taylor University, and then finished his course of studies at Butler University, where he graduated in 1940 with an A.B. degree in religious education.

* * * *

Dr. Lawrence M. Knox, Roentgenologist and Chief of Staff of the Berkeley Hospital, has recently accepted a similar position with the Evangelical Deaconess Hospital in Milwaukee, Wis. Dr. Knox is a talented singer and has often favored the Friends Memorial Church of Berkeley with a beautiful baritone solo with his daughter as accompanist. Dr. and Mrs. Knox are retaining their membership in the Berkeley church for the present.

* * * *

Herbert Huffman, newly appointed pastor of the First Friends Church, Indianapolis, Ind., will come from Clintondale, N. W., October 1 to assume the pastorate here.

Reared at Plainfield, the son of Herbert Huffman, for many years pastor of that church. The new pastor attended the Friends University, Wichita, Kas.; the University of Kansas, and was graduated from Colgate Rochester Divinity School in June, 1937. He succeeds Errol T. Elliott who left in June to become president of William Penn College, Oskaloosa, Iowa.

With Mrs. Huffman, the former Ardith Praay, daughter of Mr. and Mrs. Preston J. Praay, Plainfield, and their son, John Edward Huffman, age one and a half, Herbert Huffman will make his residence in Indianapolis.

* * * *

Burritt M. Hiatt of Wilmington, Ohio, and a member of that Yearly Meeting, has been appointed by the American Friends Service Committee to serve as director of the relief work in France, having resigned from the Office of Price Administration to accept this position. Burritt Hiatt takes the place of Howard E. Kershner, for more than three years director of relief operations in France and Spain, who recently returned to this country, and has resigned from the position of director.

The new director, who will leave for unoccupied France as soon as possible, will administer American food and funds for the relief of destitute families and hungry children. Large-scale feeding operations in the public schools, now closed, are expected to be resumed this fall when one hundred thousand children daily will receive a supplementary ration of soup, rice and milk.

Under Burritt Hiatt's direction will be a staff of twelve Americans and nearly one hundred workers recruited from several European countries. Their work consists of supervising the distribution of milk for infants through clinics in eleven cities; administering Quaker colonies in which 500 children are housed and fed; arranging for supplemental feeding for children in other colonies; feeding of 8000 persons in concentration camps and hospitals.

Burritt Hiatt, who is a graduate of Wilmington College, Wilmington, Ohio, also has an M.A. degree from Harvard University. He taught in the Friends Central School, Philadelphia, from 1911 to 1913. In the years following, he has held a number of important positions with the government and industrial organizations.

NEWS OF OUR MEETINGS

Quarterly Meeting held at South Durham, Maine, on Seventh and First days after the last Sixth day of Eighth month each year, is one of the few remaining New England Quarterly Meetings to which many non-Friends gather from miles around, especially on First day. Dinners are provided on both days. The Meetings this year were especially fine in leadership, sharing of concerns, spiritual depth and fellowship. Visiting Friends included Arthur Jones, Clerk of the Yearly Meeting, with his wife Elizabeth Jones; James A. Coney, General Superintendent of the Yearly Meeting, with his wife Elsie Coney and daughter Gwendolin; Wilbur Kamp, minister at North Weare, New Hampshire, with his wife Lois Kamp; and Harold N. Tollefson, Superintendent of Sunday Schools for the Yearly Meeting, with his wife Gladys Tollefson and their children. The Young Friends had a picnic supper and rally on Saturday night.

* * * *

On January 4, 1942, historical Cane Creek Friends meetinghouse, located at Snow Camp, N. C., was destroyed by fire. Since then the members and friends of the meeting have erected a splendid building. Members and others have contributed some lumber and free labor, hence the cost of construction has been lowered. The cost, not including any furniture or heating plant, is around $8,000.00. The building has an auditorium that will seat around 300, a basement under the entire building, with a large assembly room, kitchen, furnace room, rest rooms, and in all the building has twelve Sunday School rooms.

Sunday, October 4, is to be Homecoming Day—Birthday—and Dedication Day for Cane Creek and its friends. The Cane Creek Meeting was set up, October 7, 1751. The dedication sermon will be given by Elbert Russell, Duke University, Durham, N. C., at 11 a. m. E. W. T.

As the meeting celebrates its 191th birthday, its many friends are urged to bring or send it a gift of money to help pay off the $2,000.00 indebtedness on the new meeting house. Send all contributions, and messages to the pastor, Elbert D. Newlin, Snow Camp, N. C.

* * * *

To Young Friends Everywhere:

The theme of the Iowa Young Friends Conference this year has been "Our Place in the World Today." We have discussed the religious, political, and economic aspects of the world today as it affects us as individuals in the community and in the world at large.

By way of analysis and study, the problems before us have taken on a new shade of complexity. Due to the vastness of the situations at hand, we feel our insignificance as individuals. We consequently feel the need of continued and increasing fellowship with older as well as younger Friends. We realize even more that we must look to spiritual guidance to push forward and face great odds, and to unanimously and aggressively participate in domestic difficulties

and international efforts towards post war justice and tranquility.

Though we have not the actual presence of our older Friends, we are conscious of the examples and customs which they have given to us, and we are endeavoring to live up to them.

We wish to encourage every individual to uphold the standards of our religious beliefs, to keep his life above reproach, and to live according to the spirit of Christ.

IOWA YOUNG FRIENDS.
Chairman,
ERNEST PEMBERTON,
Corresponding Secretary,
ALICE MARIE PEMBERTON.

* * * *

At the close of last Monthly Meeting at Deep River, North Carolina, Cecil Haworth, pastor Central Friends High Point, spoke to us on the necessity for Advance in Christian work. He made several helpful and practical suggestions and since that time a sand table has been placed in the infant's classroom and a rack for used literature hung in the meetinghouse lobby.

Until now only three members have taken THE AMERICAN FRIEND, but we have lately sent in eight new subscriptions. The Christian Endeavor Society has invited a neighbor Society to share a Vesper service with them each Sunday evening in the month on the shore of a nearby lake. Much interest has been manifested and increased attendance has resulted.

* * * *

The members of the Kennard Friends and Christian Churches enjoyed an all-day meeting on Sunday, August 30, given as a token of appreciation of the helpful service of Chas. E. Hiatt and wife, who have served Kennard Friends for the past two years, but who are now taking up work in the Raysville Meeting.

In the morning services, Chas. E. Hiatt delivered his farewell message, at the close of which three small children were dedicated to the church. It was a very impressive and touching ceremony.

At the noon hour a pitch-in dinner was served in the basement.

In the afternoon Rev. R. B. Givens, former pastor of the Kennard Christian Church, delivered a wonderful message on "Faith." Following his sermon, Rev. Stamper, present pastor of the Christian Church, gave a brief message on Interdenominationalism, the spirit of which had been so prevalent throughout the day.

Brief messages of appreciation and thanks to Charles E. Hiatt and his wife were voiced by laymen of both churches.

It was a good day filled with "fine fellowship with God and man."

NEWS FROM LUDLOW FALLS, OHIO

Ethel Clark, who served the Walnut Ridge local meeting as pastor until her health failed early in the spring, has now regained her strength, and has accepted a call to serve the Center local meeting. She entered upon her new position the first Sunday of the new church year, and will locate permanently within the vicinity very soon. Russell Burkett, and M. Marie Cassell will continue their services as pastors of West Milton, and Ludlow Falls, respectively.

* * * *

West Branch Quarterly Meeting has established a circulating library, primarily of books of Quaker origin, which is meeting with a good response. A librarian in each local meeting takes charge of the books in that particular meeting, and keeps an accurate record of books read. Starting with a few choice books, they hope to steadily increase the number, commensurate with the demand of readers, and the financial ability to purchase new books.

* * * *

Alvin T. and Evelyn Coate, with their daughter, Mary McNeary and granddaughter, Mary Evelyn McNeary, were welcome guests at the Ludlow Falls Meeting on the morning of August 30, where Alvin Coate delighted his hearers with a gospel message, pertaining to present world conditions.

* * * *

Russell Burkett has been recently appointed quarterly meeting executive secretary of West Branch Quarterly Meeting.

* * * *

UNION STREET MEETING KOKOMO, INDIANA

With the close of the old year members of Union Street Meeting have been viewing it in retrospect with considerable satisfaction in its achievements since Murray C. Johnson came to be minister of the Meeting just a year ago the 1st of September.

Soon after his coming there seemed to come a marked increase in interest, attendance and vision, and as the weeks lengthened into months this spirit seemed to deepen and intensify.

In the early autumn a School of Missions, conducted for four consecutive Sunday evenings brought much information and inspiration. A six weeks' Stewardship Educational Effort, beginning in February and continuing until Easter Sunday, did much to teach the trusteeship of life's time, talent and treasure. The increased offerings during this period brought in enough extra money to redecorate the church auditorium. In May our meeting united with the Grace Methodist and Congregational-Christian Churches in bringing Dr. Warren Dennison, of Dayton, Ohio, to our city as a church administration and finance planning expert. Following this effort the men of our church conducted their Every Member Canvass and secured pledges greatly in excess of the next year's budget. A Membership Training Class in the spring had fourteen young boys and girls studying the History and Principles of Quakerism, and graduating into active membership. A Young Married People's Group has been studying Leaders and Beliefs of the Society of Friends, and has received much profit therefrom. On last Easter Day there were fifty-two new members received into the church. During the past year there has been a fourteen per cent increase noted over last year's Bible School attendance; forty per cent increase noted in Sunday morning meeting for worship; fifty per cent increase in prayer meeting attendance; and a forty per cent increase in money handled. A most gratifying state of unity seems to prevail among the members, and all seem concerned for the welfare of the meeting.

Among the plans already made for the year ahead is a celebration of the 75th anniversary of the organization of the church which will take place November 8th to 15th.

* * * *

NEWS OF CENTRAL CITY MEETING

Erma Perisho of Colorado Springs will have charge this year of the Religious Education classes at Nebraska Central College which have formerly been under the direction of J. Evelynn Mott Schutz, with President O. W. Carrell as head of the department. Erma Perisho will also have work in the English Department which was last year under the management of Cassie Fern Jones who resigned. She brings to the school an enthusiasm for her work and for Friendly principles that will make her a valued addition to the faculty. She graduated last year as an honor student from Friends University. . . Julia M. Crosbie, who for several years taught English at the College, will return for work in that field again this year.

T. Canby Jones and Charles F. Thomas visited Friends at Central City September 4, and spoke at a special meeting at the Meetinghouse that evening, when they emphasized the importance of a basic spiritual experience for a truly successful Christian life.

* * * *

KANSAS YEARLY MEETING CHRISTIAN ENDEAVOR CONFERENCE

Who's discouraged because of the tire shortage? Not the Christian Endeavorers of Kansas Yearly Meeting. When more than 300 Christian Endeavorers (whose travelling distance ranged from 30 to 900 miles) saw the red tops of nineteen cabins, climbed wearily out of trucks and cars, unpacked suitcases,

rushed to register, had supper in the dining hall, 300 energetic, enthusiastic voices said, "This is Camp Wood." As boys and girls, ranging in age from intermediate to college groups, from seven states, fifteen quarterly meetings joined in singing choruses at vespers by the lake, listened to Frank Davies' God-sent messages, entered the various campus classes, prayed and played together, three hundred hearts said, "Praise God for another Christian Endeavor Summer Conference."

The seal of God's approval was manifest in approximately sixty young people finding definite victory at an altar of prayer. While recreation, fellowship, and enjoyment featured a large place in the conference program, no one could attend through one day without recognizing the distinct emphasis upon evangelism and definite decision for Christ. The pastors and leaders supported the program with a spirit of ernest prayer.

A well planned program included quiet hours, vespers, classes dealing with all phases of life's problems from a Christian standpoint, and plenty of wholesome recreation with the splendid facilities of the camp. In the Sunday sunrise service and afternoon praise service there were more than 100 definite testimonies of victory and would have been many more had time permitted.

The 300 full time attenders, and enough part-time visitors to bring the total registration to 380, came as a surprise to leaders and officials of the conference, who had expected a slump in attendance due to transportation shortage. This was the largest conference in its history and bespeaks the blessing of God upon the work and the splendid spirit of conference-loyalty on the part of pastors and young people. Thirty-nine of the registrants were members of other churches who had come in to partake of the spiritual help and Christian fellowship.

* * * *

NEWS LETTER FROM NEW CASTLE

The first week of September, 1942, will long be remembered by Friends at New Castle, because of the impressive programs. On September 6, the Bible School began a new year with a new Superintendent and a few new teachers. In the Church service the pastor, Norval E. Webb, preached a powerful sermon on "Pledge to Labor." On the following Tuesday, the ladies as usual met to sew for the A. F. S. C. In the afternoon the Household Circle began its new year with new officers and projects. At Monthly Meeting Thursday night, all committees for the coming year reported their organizations. Seven new members were received. On the evening of the 11th, the whole meeting met to give the Webbs a farewell party. Talks of appreciation were made on behalf of the Ministerial Association, the Y. M. C. A., the Meeting, the Men's Bible Class and the Bible School. A small gift was presented to the Webbs. Appropriate refreshments were served. The best wishes, not only of the meeting, but of the whole community go with the Webbs to their new home with the First Friends Church of Richmond, Indiana.

* * * *

WICHITA QUARTERLY MEETING

Wichita Quarterly Meeting met September 12 in University Church, Wichita. The Ministry and Oversight session convened at nine o'clock with a fine attendance. This time of meeting is an emergency measure to conserve tires and gasoline. Lois Woolworth led a helpful devotional period. Sadie N. Pickett was chosen as clerk for another year.

The message of the morning was given by Lee Stevens, pastor at Rose Hill; his theme was "Ambassadors for Christ." Roy and Ruth Clark were presented as the new pastors at Bridgeport. Nathan C. Pickett and Rachel Chance were retained as clerks of the Quarterly Meeting for the ensuing year. The total membership this year is 1670.

There has been considerable improvement on church property. North Wichita has new interior decoration, carpets and outside paint. South Emporia Street Meeting has purchased a corner lot and is moving its present building to that site. There will be a basement and an addition which will care for the enlarged congregation.

Timber Creek Meeting has purchased a school building which it is moving to a central location. This will be remodeled to meet present needs. They have worshipped in a school building up to this time but will now have a church home.

NOT BY MIGHT

SYLVESTER JONES

A Word Among Many—

2854 N. Eleventh Street
Milwaukee, Wisconsin

My husband is now engrossed in NOT BY MIGHT. The book came yesterday, and I sat up late last night to finish it, for the simple reason that I could not lay it down. Joe is having the same experience today. It is a vivid, living book.

CAROL KAFKA.

$1.50

At the

Friends Book and Supply House

101 South Eighth Street, Richmond, Indiana

MARRIAGES

GRANT-JERSEY—On August 28, 1942, Frances R. Jersey and McDonald L. Grant, in Unadilla, New York. Henry M. Vore, minister.

COATE-GARBER—At Ludlow Falls, Ohio, on August 8, 1942, Virginia Ann Garber, daughter of Mrs. Lillian Garber, of Tipp City, Ohio, and Robert Hugh Coate, son of Cecil and Lydia Coate, of West Milton, Ohio; M. Marie Cassell officiating, assisted by Russell Burkett.

DOUGLAS-MACOMBER—At Friends Meetinghouse, Central Village, Westport, Massachusetts, on August 23, 1942, Margaret Allen Macomber, daughter of Edward L. and Ada S. Macomber of Westport, Massachusetts, and David Weston Douglas, son of Frank E. and Stella M. Douglas of Brunswick, Maine; according to the custom of Friends.

HARTMAN - MILLER — At Lane's End Homestead near Brookville, Ohio, on September 5, 1942, Elizabeth Frances

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Westtown, Pennsylvania

Miller of Dayton, Ohio, and Robert Folger Hartman, son of Mrs. Gladys Hartman of Wilmington, Ohio. E. R. Fisher, minister. The couple is at home in Dayton.

KANWIT-GRAWOLS — On August 28, 1942, in the Evanston Friends Meetinghouse under the care of Evanston Monthly Meeting, Martha Ellen Grawols, daughter of Glen L. and Eloise Henley Grawols of Evanston, Ill., and Dr. Bert Alfred Kanwit, son of Harris M. and Dorothy Kanwit, of Lynbrook, L. I. Dr. and Mrs. Kanwit will live in Norfolk, Virginia.

MIDDLETON-JONES — In the Friends Meetinghouse in Evanston, Illinois, July 11, 1942, Mary Grace Jones, daughter of Grace C. Jones, and Hugh M. Middleton, son of Minerva C. Middleton, according to the custom of Friends.

ROBBINS-GANTZ — At Ludlow Falls, Ohio, on August 8, 1942, Azalia Belle Gantz, of West Milton, and Loren Robbins, of New Madison, Ohio; M. Marie Cassell, minister.

SCHUTZ-MOTT—At the Friends Meetinghouse at Central City, Nebraska, on September 3, 1942, J. Evelynn Mott, daughter of Herbert J. and Lillie Mott, of Colorado Springs, Colorado, and Henry D. Schutz, son of John and Sophia Shutz, of St. Libory, Nebraska. The marriage was accomplished after the manner of Friends at the regular session of the Monthly Meeting.

STABLES-HEDLUND—On September 12, 1942, at the home of the bride in Traverse City, Michigan, Eveland Ruth Hedlund, daughter of Oscar and Eva Davis Hedlund, and William Arthur Stables, son of James R. and Maud Slocum Stables. Both young people are members of Traverse City Friends Meeting. Chester B. McKean, minister.

SUSSMAN-STRAYLER — In Chicago, Ill., on August 15, 1942, Ruth Strayler and Marvin Sussman, Garfield V. Cox, minister.

BIRTHS

HOLMES—To Laurence Street and Lois Langenwalter Holmes, on September 3, 1942, in Wichita, Kansas, a daughter, Marilyn Ruth.

DEATHS

MARSHALL—On August 27, 1942, at Wessington Springs, South Dakota, Rhoda Strahl Marshall. She was born October 14, 1864, in Dallas County, Iowa, the daughter of Mr. and Mrs. Franklin Strahl. She was married in 1884 to O. J. Marshall, who died in 1937. She joined Friends when she was married and was a faithful church worker all her life. She was a valued member of the W. C. T. U., and everywhere gave evidence of her fine Christian character. She is survived by three children, Rosa B. Jackely, Pierre, South Dakota; Franklin O. Marshall, Pasadena, California; and Eva Ray Totah, Ram Allah, Palestine. Funeral services were in charge of J. H. Hadley, of Greenville, Iowa.

OSBORNE—On August 29, 1942, Paul M. Osborne, aged 43 years. He was the son of Ed and Effie Osborne, and a birthright member of Friends. He served as Superintendent of the Sunday School for several years in the Sheridan Friends Church; he was especially interested in young people's work. He was an overseer in the church at the time of his death. He is survived by his wife, his mother, a daughter, and two sisters.

MCSKIMMING—On May 16, 1942, at his home in New Market, Canada, John C. McSkimming. He was a member of the Peace Board of the Five Years Meeting, from Canada Yearly Meeting. He is survived by his wife.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10. a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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LATE SUMMER ENROLLMENT

The school is now filled for 1942-43. The only possibility of late enrollment is in case of an unexpected withdrawal. This may occur before or after the opening of school on Ninth Month 22nd.

Places are held each year for children of Friends until Fifth Month 1st. At that time a waiting list is established and Friends applications received before Eighth Month 15th are given preference.

CONSULTATION AT THE SCHOOL OR INQUIRIES BY CORRESPONDENCE ARE INVITED

For a catalogue and bulletins descriptive of the George School curriculum, write to

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